2
LEVEL

Tafsir

Quranic Exegesis

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Tafsir

Quranic Exegesis

Level 2

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بسم الله الرحمن الرحيم

Preface

Praise be to Allah, Lord of the worlds, and blessings and peace be upon the noblest of the Prophets and Messengers, our Prophet Muhammad, and upon all his family and Companions. To proceed:

Islamic knowledge is one of the most important necessities that the Muslim needs in his life; the entire ummah, in its efforts to rebuild Islamic civilization, is in need of it. Hence the religious texts point out the importance of Islamic knowledge and its bearers. Allah عَزَّوَجَلَّ says: *{Allah witnesses that there is no deity except Him, and [so do] the angels and those of knowledge – [that He is] maintaining [creation] in justice. There is no deity except Him, the Exalted in Might, the Wise}* [Aal Imran 3:18]. Ash-Shawkani رَحِمَهُ ٱللَّهُ said: What is meant by those of knowledge here is the scholars of the Quran and Sunnah. And Allah عَزَّوَجَلَّ says: *{and say, "My Lord, increase me in knowledge"}* [Ta-Ha 20:114].

In the hadith it says: **«Whoever follows a path seeking knowledge thereby, Allah will make easy for him a path to Paradise.»** Narrated by Muslim.

This series of textbooks comes to serve the community, with the aim of conveying Islamic knowledge by various methods and making it readily available to those who seek it. We hope that it will be another source of knowledge for academic programs and that it will be a support and help to those who want to acquire more Islamic knowledge and education, in an effort to achieve the main goal, which is to spread and instill sound Islamic knowledge on a sound academic foundation and in accordance with correct beliefs, based on the Book of Allah and the Sunnah of His Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, in a modern and easily-understood style. We ask Allah عَزَّوَجَلَّ to grant us all beneficial knowledge, enable us to do righteous deeds, guide us and help us to be sincere in our efforts.

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The Zad
Academy Series

Tafsir
Quranic Exegesis
Level 2

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1

Surat an-Naba

In this unit we will study

Surat an-Naba

is a Makkan surah
(revealed before the Hijrah)

It was narrated that Ibn az-Zubayr رضي الله عنه said: *{About what are they asking one another}* [an-Naba 78:1] was revealed in Makkah.

﴿عَمَّ يَتَسَآءَلُونَ ۝١ عَنِ ٱلنَّبَإِ ٱلْعَظِيمِ ۝٢ ٱلَّذِى هُمْ فِيهِ مُخْتَلِفُونَ ۝٣ كَلَّا سَيَعْلَمُونَ ۝٤ ثُمَّ كَلَّا سَيَعْلَمُونَ ۝٥﴾

Allah عز وجل says: *{About what are they asking one another? About the great news – That over which they are in disagreement. No! They are going to know. Then, no! They are going to know}* [an-Naba 78:1-5].

Commentary

Allah عز وجل begins this surah with this question by way of denouncing the polytheists for asking one another about the Day of Resurrection, as He says:

{About what are they asking one another?} That is, about what matter are those who disbelieve in the Day of Resurrection, the signs of Allah and His Book asking one another? Then He explains what they are asking one another about, as He says: *{About the great news, That over which they are in disagreement}* that is, the Day of Resurrection. This is the great news concerning which they disputed for so long, some of them believing in it and others disbelieving it, denying it and thinking it unlikely to ever happen.

Commentary

It was said that the great news is the Quran, because it tells of Tawhid, speaks of the truthfulness of the Messenger and confirms that the Resurrection will come to pass.

Ar-Raghib said: The word **naba** (translated here as "great news") refers to news of great significance, on the basis of which one learns about that which is or is most likely to be true. News is not called naba unless it is of that nature.

Then Allah warns them and threatens them by saying:

{No! They are going to know. Then, no! They are going to know}. The word kallaa (translated here as 'No!") is a word of rebuke and warning, which usually nullifies the words that came before it. It is intended as a warning to those who ask one another about the great news, stating that the implicit meaning of their questioning is denial, because it is something that will inevitably happen.

In other words, they will come to know, when the punishment that they used to deny befalls them, when they are dragged to the fire of Hell, and it is said to them: *{This is the Fire which you used to deny}* [at-Tur 52:14].

The rebuke and warning is repeated – *{Then, no! They are going to know}* – to emphasize the warning and highlight its seriousness. Thus it is a warning followed by another warning.

What we learn from these verses:

The definite article in the word **an-naba (the news)** indicates that this is a generic noun and includes all great news of which the Messenger ﷺ spoke, the first of which was his telling the people that the Quran is the word of Allah, as well as what the Quran contains of declaring shirk to be false and affirming that people will be resurrected on the Day of Resurrection.

The greatest news that the Quran brought to the disbelievers was telling them that their idols were false gods and not worthy of worship, and affirming that their bodies would be created anew. These are the two main reasons that led to their rejection, stubbornness and arrogance.

Activities

1. **What is the psychological impact on your mind and heart when you hear:**

a. The surah beginning with the question *{About what are they asking one another?}*;

.....

.....

.....

b. The object not being mentioned in the phrase *{No! They are going to know}*;

.....

.....

.....

c. The repetition of the phrase: *{Then, no! They are going to know}*?

.....

.....

.....

﴿أَلَمْ نَجْعَلِ ٱلْأَرْضَ مِهَٰدًا ﴿٦﴾ وَٱلْجِبَالَ أَوْتَادًا ﴿٧﴾ وَخَلَقْنَٰكُمْ أَزْوَٰجًا ﴿٨﴾
وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا ﴿٩﴾ وَجَعَلْنَا ٱلَّيْلَ لِبَاسًا ﴿١٠﴾ وَجَعَلْنَا ٱلنَّهَارَ مَعَاشًا ﴿١١﴾
وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا ﴿١٢﴾ وَجَعَلْنَا سِرَاجًا وَهَّاجًا ﴿١٣﴾ وَأَنزَلْنَا مِنَ
ٱلْمُعْصِرَٰتِ مَآءً ثَجَّاجًا ﴿١٤﴾ لِّنُخْرِجَ بِهِۦ حَبًّا وَنَبَاتًا ﴿١٥﴾ وَجَنَّٰتٍ أَلْفَافًا ﴿١٦﴾﴾

Then Allah عَزَّوَجَلَّ says: *{Have We not made the earth a resting place? And the mountains as pegs? And We created you in pairs. And made your sleep [a means for] rest. And made the night as clothing. And made the day for livelihood. And constructed above you seven strong [heavens]. And made [therein] a burning lamp. And sent down, from the rain clouds, pouring water. That We may bring forth thereby grain and vegetation. And gardens of entwined growth.}* [an-Naba 78:6-16].

Commentary

{Have We not made the earth a resting place}. The word mihad (translated here as "resting place") refers to something that is spread out. What is meant is that it is smooth and prepared to be suitable for you and your wellbeing. So it is not too solid or too soft. This is like the verse in which Allah عَزَّوَجَلَّ says: *{[He] who made for you the earth a bed [spread out]}* [al-Baqarah 2:22].

{And the mountains as pegs} to hold the earth steady, so that it will be stable and will not shift about.

The geologists say that the mountains have roots that go deep into the earth, like a peg that is driven deep into a wall or the ground.

{And We created you in pairs} that is, types, as Allah عَزَّوَجَلَّ says elsewhere: *{And of all things We created two mates}* [adh-Dhariyat 51:49], that is, types.

That is, males and females of each type, so that each of them may find comfort in the other.

It was said that this includes every pairing of created things: ugly and beautiful, tall and short, white and black.

{And made your sleep [a means for] rest}. az-Zajjaj said: Subat (translated here as "rest") means to stop moving whilst the soul is still in the body.

The root meaning of the word sabt [from which subat is derived] is cessation; in other words, to cease toiling so that one may stop working and rest. Allah has made the night and sleep as a cover for people, so that they may stop their movements and get their rest.

Commentary

{And made the night as clothing} that is, its darkness covers the people, as Allah عَزَّوَجَلَّ says elsewhere: *{And [by] the night when it covers it}* [ash-Shams 91:4].

Qatadah and Saeed ibn Jubayr said: That is, and time when you become still and rest.

{And made the day for livelihood} that is, We have made it light and bright, so that people may go about their business.

This is similar to the verse in which Allah عَزَّوَجَلَّ says: *{And of His signs is your sleep by night and day and your seeking of His bounty}* [ar-Rum 30:23].

{And constructed above you seven strong [heavens]} that is, seven soundly and precisely constructed heavens.

Allah describes the heavens as strong, because they are firmly and solidly built, as He says elsewhere: *{And the heaven We constructed with strength}* [adh-Dhariyat 51:47].

Then Allah عَزَّوَجَلَّ mentions some of the great benefits of the sun, as He says: *{And made [therein] a burning lamp}*. The lamp is the sun. In other words: We have made it bright and shining for the entire world; it shines its light for all the people of the earth.

The sun is also burning; it is extremely hot, and in the summer its heat is very intense, even though it is so far away from the earth. So how hot do you think it is for planets that are closer to it?

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«When it is extremely hot, wait to pray until it cools down a little, for extreme heat is an exhalation from Hell.»** Narrated by al-Bukhari and Muslim.

In as-Sahihayn, it is narrated that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«The Fire complained to its Lord, saying: "O Lord, parts of me are consuming other parts." So He gave it permission to exhale twice, once in the winter and once in the summer. And that is what you experience of extreme heat and extreme cold.»**

Commentary

{And sent down, from the rain clouds}. There are three views concerning the interpretation of the word **al-mu'sirat** (translated here as "rain clouds"):

It was said that it refers to the clouds;

it was said that it refers to the wind;

it was said that it refers to the heavens.

The first view is more likely to be correct.

Shaykh Ibn Uthaymeen رَحِمَهُ ٱللَّهُ said: Allah described the clouds as wrung out (the literal meaning of al-mu'sirat), just as a garment may be wrung out (yu'sar), because there is water within the clouds, and it comes out like water from a garment when it is wrung out.

{pouring water} that is, pouring down in torrents. The word thajj (translated here as "pouring") refers to a torrent or stream of pouring water.

In the hadith, the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«The best of Hajj is al-ajj and ath-thajj.»** Narrated by at-Tirmidhi; classed as sahih by al-Albani.

Ajj refers to raising the voice with the Talbiyah. Thajj refers to letting the blood of the sacrificial animal flow copiously.

{That We may bring forth thereby grain and vegetation}

Grain refers to wheat, barley, corn, rice and other grains that humans eat.

Vegetation refers to what animals eat, such as grass and other kinds of plants.

{And gardens of entwined growth} that is, gardens and orchards with plants and trees growing intertwined, because of their great abundance, so elegant and beautiful that they conceal whoever is in the garden because they grow so thickly.

This is like the verse in which Allah عَزَّوَجَلَّ says: *{And within the land are neighboring plots and gardens of grapevines and crops and palm trees …}* [ar-Ra'd 13:4].

What we learn from these verses:

1

The connection between this passage and the preceding verses: having told us that the disbelievers denied the resurrection and the gathering, Allah wants to establish proof that the gathering is indeed true. Therefore He introduces the matter by speaking of some natural phenomena in order to prove that He عَزَّوَجَلَّ has the power to do all things and that He knows all things. That is because, once these two facts are established, the evidence for the truth of the resurrection will be proven.

2

The reason why the evidence for the resurrection begins with a reference to the creation of the earth is: these verses give proof of the resurrection, and the resurrection means bringing people forth from the earth to be gathered, therefore the earth will be the first thing to come to the listener's mind when discussing the matter of the resurrection.

3

Sleep and waking up are among the clearest evidence for the resurrection, hence it is appropriate to mention them among the evidence for the resurrection.

4

The verb nukhrij **(lit. we bring forth)** is used instead of nunbit **(lit. We cause to grow)** in the verse in which Allah عَزَّوَجَلَّ says *{That We may bring forth thereby grain and vegetation}* because the context is affirming the resurrection, so the verb **nukhrij** is more appropriate than the verb **nunbit**.

5

In the phrase *{That We may bring forth thereby grain and vegetation And gardens}* [an-Naba 78:15-16], grain is mentioned first because it is the basic food. Grains form the staple food of people. Then that is followed by mention of vegetation, because it comes second in importance as food for people, and it is the basic food of animals. The third to be mentioned is gardens, from which fruits come, because they are what people use least in their regular diet.

Activities

1. **Quote another verse that explains the meaning of each of the verses given below:**

   {[He] who made for you the earth a bed [spread out]}:

   .....

   {And We created you in pairs}:

   .....

   {And made the night as clothing, And made the day for livelihood}:

   .....

2. **If you were to debate with an atheist who denies the resurrection, how would you refute him, with real-life, rational evidence that happens repeatedly and people always see it? (Derive that from the verses quoted).**

   .....

3. **Explain why the earth is mentioned first when discussing the evidence for the resurrection, then the mountains are mentioned after mention is made of the earth that is spread out for resting.**

   .....

4. **Explain the connection between these two things:** *{And made the night as clothing, And made the day for livelihood}*.

   .....

Then Allah عَزَّوَجَلَّ says, speaking of the Day of Judgement and what will happen on that Day:

﴿إِنَّ يَوْمَ ٱلْفَصْلِ كَانَ مِيقَٰتًا ﴿١٧﴾ يَوْمَ يُنفَخُ فِى ٱلصُّورِ فَتَأْتُونَ أَفْوَاجًا ﴿١٨﴾
وَفُتِحَتِ ٱلسَّمَآءُ فَكَانَتْ أَبْوَٰبًا ﴿١٩﴾ وَسُيِّرَتِ ٱلْجِبَالُ فَكَانَتْ سَرَابًا ﴿٢٠﴾ إِنَّ
جَهَنَّمَ كَانَتْ مِرْصَادًا ﴿٢١﴾ لِّلطَّٰغِينَ مَـَٔابًا ﴿٢٢﴾ لَّٰبِثِينَ فِيهَآ أَحْقَابًا ﴿٢٣﴾ لَّا
يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا ﴿٢٤﴾ إِلَّا حَمِيمًا وَغَسَّاقًا ﴿٢٥﴾ جَزَآءً وِفَاقًا
﴿٢٦﴾ إِنَّهُمْ كَانُوا۟ لَا يَرْجُونَ حِسَابًا ﴿٢٧﴾ وَكَذَّبُوا۟ بِـَٔايَٰتِنَا كِذَّابًا ﴿٢٨﴾ وَكُلَّ
شَىْءٍ أَحْصَيْنَٰهُ كِتَٰبًا ﴿٢٩﴾ فَذُوقُوا۟ فَلَن نَّزِيدَكُمْ إِلَّا عَذَابًا ﴿٣٠﴾﴾

{Indeed, the Day of Judgement is an appointed time – The Day the Horn is blown and you will come forth in multitudes. And the heaven is opened and will become gateways. And the mountains are removed and will be [but] a mirage. Indeed, Hell has been lying in wait. For the transgressors, a place of return, In which they will remain for ages [unending]. They will not taste therein [any] coolness or drink Except scalding water and [foul] purulence – An appropriate recompense. Indeed, they were not expecting an account. And denied Our verses with [emphatic] denial. But all things We have enumerated in writing . "So taste [the penalty], and never will We increase you except in torment"} [an-Naba 78:17-30].

Commentary

{Indeed, the Day of Judgement is an appointed time} that is, the Day of Resurrection is a defined day that will happen at an appointed time, as Allah عَزَّوَجَلَّ says elsewhere: *{And We do not delay it except for a limited term}* [Hud 11:104].

It is the defined time when this world will come to an end.

That day is called the Day of Judgement because Allah will judge between all people on that Day.

{The Day the Horn is blown and you will come forth in multitudes}. The Horn – or Trumpet – will be blown twice:

1. **The first** time, the people will be terrified, then they will swoon, then die.
2. **The second** time, they will be resurrected from their graves and their souls will be returned to them.

Commentary

The Horn is the Trumpet which the angel will blow, and the people will come in multitudes from all directions, for the reckoning.

{And the heaven is opened and will become gateways} that is, routes and pathways for the angels to descend.

{And the mountains are removed and will be [but] a mirage} that is, it will seem to the onlooker that they are something, but in fact they will be nothing.

{Indeed, Hell has been lying in wait} that is, it is prepared and ready.

Al-Azhari said: The word mirsad (translated here as "lying in wait") refers to the place where an ambush lies in wait for the enemy.

{For the transgressors} that is, the rebels and sinners who opposed the Messengers.

{a place of return} that is, an ultimate destination and final abode.

{In which they will remain for ages [unending]}. The word ahqaab **(sing. huqub)**, translated here as "ages", refers to a period of time. In other words, they will abide therein for many periods of time.

{They will not taste therein [any] coolness or drink} that is, they will not taste any coolness that could bring them any relief from its heat, or any drink that could quench their thirst.

{Except scalding water and [foul] purulence}. Scalding water is water that is extremely hot.

Purulence refers to the pus of the people of Hell, and what comes out of their innards of rottenness, sweat and so on.

It was also said that the word translated here as "purulence" refers to zamharir, which is extreme cold that burns because it is so cold.

Thus there will be combined for them extreme heat and extreme cold – we seek refuge with Allah – so that they might taste the punishment from two extremes.

{An appropriate recompense} that is, We will give them a recompense that matches their deeds.

Muqatil said: The punishment will match the sin; there is no sin greater than shirk, and no punishment worse than the Fire.

Commentary

{Indeed, they were not expecting an account} that is, they did not believe that this was a realm in which they would be requited or brought to account.

{And denied Our verses} that is, they rejected the proofs and evidence that Allah established for His creation, that He sent down to His Messengers.

{with [emphatic] denial} the word kidhdhaaba (translated here as "denial") comes from the root kadhdhaba. Al-Farra said: It is a sound Yemeni usage.

{But all things}, small or great, good and evil,

{We have enumerated in writing} that is, We have written them in al-Lawh al-Mahfuz. This is like the verse in which Allah عَزَّوَجَلَّ says: *{and all things We have enumerated in a clear register}* [Ya-Seen 36:12].

{So taste}, O you who disbelieve, this painful punishment.

{and never will We increase you except in torment}; so they will suffer the eternal, ever-increasing punishment of Allah.

As-Sa'di said: This verse is the most stringent verse that describes how hard the punishment of the people of the Fire will be – may Allah protect us from it.

What we learn from the verses:

1. The use of the verb **kaanat** (has been), in the verse in which Allah عَزَّوَجَلَّ says, *{Indeed, Hell has been lying in wait}*, indicates that the Fire is already created and exists at present.

What we learn from the verses:

2

{Indeed, Hell has been lying in wait, For the transgressors, a place of return}. These verses are indicative of the vastness of Allah's mercy, for Hell has only been prepared for the transgressors, that is, those who transgress and overstep the mark in committing sin. As for those who err, Allah has ordained many means of expiation for their sins, such as prayer, fasting Ramadan, praying for forgiveness, doing righteous deeds, and so on. So no one will enter the Fire except those who transgress against themselves [by sinning].

3

When Allah عَزَّوَجَلَّ mentions the reason for the punishment of the disbelievers, He says: *{Indeed, they were not expecting an account, And denied Our verses with [emphatic] denial}*. He mentioned only these two things, and did not mention other types of misdemeanours that they commit, because these two form the basis of their disbelief. Disbelief in the Resurrection is mentioned first because it is the foundation of disbelief, misdemeanours and sins.

Activities

1 **Quote a verse which points to a meaning the same as each of the verses quoted below:**

{Indeed, the Day of Judgement is an appointed time}:

.....

{And the mountains are removed and will be [but] a mirage}:

.....

{But all things We have enumerated in writing}:

.....

Then Allah begins to describe the situation of the blessed believers, and what He has prepared for them of goodness, honour and bliss, after having described the situation of the disbelievers and what He has prepared for them of ills. Hence Allah عَزَّوَجَلَّ says:

﴿إِنَّ لِلْمُتَّقِينَ مَفَازًا ﴿٣١﴾ حَدَائِقَ وَأَعْنَابًا ﴿٣٢﴾ وَكَوَاعِبَ أَتْرَابًا ﴿٣٣﴾ وَكَأْسًا دِهَاقًا ﴿٣٤﴾ لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذَّابًا ﴿٣٥﴾ جَزَاءً مِّن رَّبِّكَ عَطَاءً حِسَابًا ﴿٣٦﴾﴾

{Indeed, for the righteous is attainment. Gardens and grapevines. And full-breasted [companions] of equal age. And a full cup. No ill speech will they hear therein or any falsehood. [As] reward from your Lord, [a generous] gift [made due by] account} [an-Naba 78:31-36].

Commentary

{Indeed, for the righteous is attainment} that is, those who feared the wrath of their Lord and constantly obeyed Him, refraining from what He dislikes, will attain salvation and be far removed from the Fire.

{Gardens and grapevines} that is, gardens of palm trees and other plants. Grapevines are singled out for mention because of their great value and abundance in those gardens.

{And full-breasted [companions]} – this is a description of the wives of Paradise. The word translated here as **"full-breasted"** refers to young women whose breasts have not started to droop because they are still young and healthy. In Arabic the phrase ka'abat al-fataat refers to a young girl whose breasts have started to develop.

From the same root comes the phrase **ka'b ar-rijl**, referring to the ankle, which is the bone that protrudes where the foot and the leg meet; and the word **al-Kaaba**, which is the House of Allah عَزَّوَجَلَّ; it is so called because of its prominence.

{of equal age} that is, they are of the same or similar age.

From a linguistic point of view, the root letters of the word atrab (translated here as "of equal age") form two roots. One of them is turab (dust) and words that are derived from it; **the other refers to equality between two things**.

Commentary

{And a full cup} that is, filled to the brim, and clear.

{No ill speech will they hear therein} that is, idle talk in which there is no benefit.

{or any falsehood} that is, sin.

So they will not hear any lies, and they will not belie one another.

This is like the verse in which Allah عَزَّوَجَلَّ says: *{They will not hear therein ill speech or commission of sin}* [al-Waqi'ah 56:25]. That is, there will be no idle talk that is of no benefit, and no lies; rather it will be the abode of peace, and everything in it will be free of shortcomings and defects.

Allah will give them this immense bounty:

{[As] reward from your Lord} that is, what has been mentioned, Allah will reward them with it and give it to them by His grace, bounty, kindness and mercy.

{[a generous] gift [made due by] account} that is, a sufficient, abundant and comprehensive gift. **The Arabs say A'taani fa ahsabani (he gave me a gift made due by account) meaning, he sufficed me**.

What we learn from the verses

1. The verse *{No ill speech will they hear therein or any falsehood}* gives a description of the gatherings of the people of Paradise. So our gatherings should be free of idle talk and lies, so as to make them emulate the gatherings of the people of Paradise.

2. In the verse *{[As] reward from your Lord, [a generous] gift [made due by] account}*, the Lord is mentioned with a possessive pronoun that refers to the Prophet ﷺ, so as to point out to people that admittance to Paradise and enjoyment of its blessings can only be attained by following the Prophet ﷺ, believing in him and acting in accordance with what he brought.

Activities

1. **For every haram pleasure that you refrain from in this world, you will find its counterpart among the joys of the Hereafter, which have been prepared for those who show patience in restraining their desires. Write next to each verse the desires that you will forgo in this world so that you might attain pleasure in the Hereafter.**

Verse	Pleasures and desires that one will refrain from
{Gardens and grapevines}	
{And full-breasted [companions] of equal age}	
{And a full cup}	
{No ill speech will they hear therein or any falsehood}	

2. **Mention what we learn from the fact that the Lord is mentioned with a possessive pronoun that refers to the Prophet ﷺ, in the verse:** *{[As] reward from your Lord}*.

.....

.....

.....

.....

﴿رَّبِّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا ٱلرَّحْمَٰنِ لَا يَمْلِكُونَ مِنْهُ خِطَابًا ﴿٣٧﴾ يَوْمَ
يَقُومُ ٱلرُّوحُ وَٱلْمَلَٰٓئِكَةُ صَفًّا لَّا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ ٱلرَّحْمَٰنُ وَقَالَ
صَوَابًا ﴿٣٨﴾ ذَٰلِكَ ٱلْيَوْمُ ٱلْحَقُّ فَمَن شَآءَ ٱتَّخَذَ إِلَىٰ رَبِّهِۦ مَـَٔابًا ﴿٣٩﴾ إِنَّآ
أَنذَرْنَٰكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنظُرُ ٱلْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ ٱلْكَافِرُ
يَٰلَيْتَنِى كُنتُ تُرَٰبًۢا ﴿٤٠﴾﴾

Allah عَزَّوَجَلَّ says: *{[From] the Lord of the heavens and the earth and whatever is between them, the Most Merciful. They possess not from Him [authority for] speech. The Day that the Spirit and the angels will stand in rows, they will not speak except for one whom the Most Merciful permits, and he will say what is correct. That is the True Day; so he who wills may take to his Lord a [way of] return. Indeed, We have warned you of a near punishment on the Day when a man will observe what his hands have put forth and the disbeliever will say, "Oh, I wish that I were dust!"}* [an-Naba 78:37-40].

Commentary

{[From] the Lord of the heavens and the earth and whatever is between them, the Most Merciful} that is, the one who will give them these gifts is their Lord, Whose mercy encompasses all things, so He shows mercy and kindness to them.

Then Allah mentions His greatness and His immense sovereignty on the Day of Resurrection, and that all creatures on that Day will not speak.

{They possess not from Him [authority for] speech} that is, no one will be able to start speaking to Him except with His permission.

{The Day that the Spirit} namely Jibreel or, it was said, the souls of the sons of Adam, or some of Allah's creation.

{and the angels will stand in rows} that is, row after row, humbling themselves before Allah عَزَّوَجَلَّ.

Commentary

{they will not speak except for one whom the Most Merciful permits} This is like the verse in which Allah says: *{no soul will speak except by His permission}* [Hud 11:105]. And in as-Sahihayn it says: **«No one will speak on that Day except the Messengers.»**

{and he will say what is correct} that is, what is true. A number of commentators said that this refers to the phrase: **"Laa ilaaha illa Allah (there is no god worthy of worship except Allah)."**

So no one will speak unless he meets these two conditions:

1. That Allah gives him permission to speak
2. That what he says is true

{That is the True Day} that will inevitably come to pass, on which no falsehood can be accepted and no lie will be of benefit.

{so he who wills may take to his Lord a [way of] return} that is, let whoever of His slaves wishes to return to his Lord in a proper manner on that Day, do so by believing in that Day, preparing for it and striving to do deeds that could save him from the terrors of that Day, by adhering to the Book of Allah and the Sunnah of His Messenger ﷺ.

{Indeed, We have warned you of a near punishment} that is, because the Day of Resurrection is certain to happen, that is why it is described as being near him, because anything that is inevitably going to happen is near.

{on the Day when a man will observe what his hands have put forth}. Each person will see, on that Day, what he sent ahead of good deeds recorded in his record.

{and the disbeliever will say, "Oh, I wish that I were dust!"}. Abu Hurayrah رضي الله عنه said: "All creatures will be gathered on the Day of Resurrection, wild beasts, animals, birds and everything. The justice of Allah will be so accurate that the hornless sheep will settle its scores with the horned one. Then He will say: 'Be dust!' That is when the disbeliever will say: *{Oh, I wish that I were dust!}*."

What we learn from the verses:

1

{The Day that the Spirit and the angels will stand in rows, they will not speak}. This surah speaks of the Resurrection and how people will stand before Allah on the Day of Resurrection. Therefore it is appropriate to mention how Jibreel and the angels will stand in rows, silently, because this is more eloquent in conveying the awe and fear of the standing on the Day of Resurrection.

2

The divine name **ar-Rahman** (the Most Merciful) is mentioned in the phrase *{except for one whom the Most Merciful permits}* to indicate that the concept of intercession is one of mercy from Allah عَزَّوَجَلَّ to His creation.

3

{That is the True Day} because the Day on which everything will be exposed, and that which is correct will be distinguished from that which is wrong, is in direct contrast to the days that we are living through in this worldly life, where we conceal whatever we are able to conceal, and falsehood prevails over the truth.

Activities

1. **What is the reason for referring to the angels and the Spirit, and how they will stand on the Day of Resurrection?**
2. **Why does Allah describe the punishment of the Day of Resurrection as being near? What do we learn from the mention of the divine name ar-Rahman (the Most Merciful) in this context?**
3. **How can we take a way of return to Allah عَزَّوَجَلَّ?**

2

Surat an-Nazi‘aat

In this unit we will study

Surat an-Nazi'aat

is a Makkan surah
(revealed before the Hijrah)

﴿وَٱلنَّٰزِعَٰتِ غَرۡقٗا ١ وَٱلنَّٰشِطَٰتِ نَشۡطٗا ٢ وَٱلسَّٰبِحَٰتِ سَبۡحٗا
٣ فَٱلسَّٰبِقَٰتِ سَبۡقٗا ٤ فَٱلۡمُدَبِّرَٰتِ أَمۡرٗا ٥ يَوۡمَ تَرۡجُفُ ٱلرَّاجِفَةُ ٦
تَتۡبَعُهَا ٱلرَّادِفَةُ ٧ قُلُوبٞ يَوۡمَئِذٖ وَاجِفَةٌ ٨ أَبۡصَٰرُهَا خَٰشِعَةٞ
٩ يَقُولُونَ أَءِنَّا لَمَرۡدُودُونَ فِي ٱلۡحَافِرَةِ ١٠ أَءِذَا كُنَّا عِظَٰمٗا
نَّخِرَةٗ ١١ قَالُواْ تِلۡكَ إِذٗا كَرَّةٌ خَاسِرَةٞ ١٢ فَإِنَّمَا هِيَ زَجۡرَةٞ وَٰحِدَةٞ
١٣ فَإِذَا هُم بِٱلسَّاهِرَةِ ١٤﴾

Allah عَزَّوَجَلَّ **says:** *{By those [angels] who extract with violence. And [by] those who remove with ease. And [by] those who glide [as if] swimming. And those who race each other in a race. And those who arrange [each] matter, On the Day the blast [of the Horn] will convulse [creation], There will follow it the subsequent [one]. Hearts, that Day, will tremble, Their eyes humbled. They are [presently] saying, "Will we indeed be returned to [our] former state [of life], Even if we should be decayed bones?" They say, "That, then, would be a losing return." Indeed, it will be but one shout, And suddenly they will be [alert] upon the earth's surface}* [an-Nazi'aat 79:1-14].

Commentary

{By those [angels] who extract with violence}. Here Allah عَزَّوَجَلَّ swears by the angels who extract the souls of the disbelievers forcefully.

{And [by] those who remove with ease} and He swears by the angels who take the souls of the believers gently and softly; in other words, they pull them out smoothly, like undoing a slipknot. A slipknot is a knot that is tied in such a way that if you pull on one end of the knot, it will come undone quickly and easily.

The reason for the harshness with which the angels extract the souls of the disbelievers, and the gentleness with which they take the souls of the believers is that when the angels who are appointed to take the souls of the disbelievers call the soul to come forth, they call it with the harshest of words. The angels say to the soul of the disbeliever: Come out, O evil soul that was in an evil body; come out to the wrath of Allah. So the soul is reluctant and does not want to come out, and it disperses throughout the body until the angels grab it harshly and drag it out in such a way that it almost tears the body apart, because of the forceful manner in which it is pulled out.

But in the case of the believers, when the angels come down to take the soul of the believer, they bring glad tidings and say to it: Come out, O good soul that was in a good body; come out to the pleasure of Allah. So it feels at ease about departing from the body that it was used to, and it exits smoothly.

At the beginning of the surah, Allah عَزَّوَجَلَّ swears by the angels who pull out the souls of the disbelievers in a violent manner, and by the angels who take the souls of the believers in a gentle manner, with ease. This is appropriate to the topic of the surah, because its main topic is a refutation of the argument of the disbelievers who denied the resurrection by saying *{"Will we indeed be returned to [our] former state [of life], Even if we should be decayed bones?"}*. Thus it is appropriate for Allah to swear by these angels, as a reminder to the polytheists that death will surely come to them, and that they will inevitably die.

Commentary

{And [by] those who glide [as if] swimming}. Here Allah swears by the angels who glide when they descend from heaven and when they ascend to it.

{And those who race each other in a race}. Here Allah swears by the angels who race, rush and hasten to convey the revelation to the messengers, before the devils can eavesdrop on it.

{And those who arrange [each] matter} – they are the angels who arrange each matter as commanded by Allah. This has to do with the running of the affairs of the universe.

Jibreel is entrusted with the revelation; he receives it from Allah and brings it down to the Messengers.

Israfeel is entrusted with blowing the Horn (or Trumpet) on the Day of Resurrection, whereupon the people will be terrified and will die, then it will be blown a second time and they will be resurrected.

Mikaeel is entrusted with rain and vegetation.

The Angel of Death is entrusted with taking people's souls. It is wrong to call him Azraeel, because there is no evidence for that in either the Quran or the Sunnah.

Malik is entrusted with Hell.

On each person's right and left there sits an angel who records his deeds.

And there are angels who are entrusted with protecting the sons of Adam.

Each of them is entrusted with what Allah عَزَّوَجَلَّ has enjoined upon him.

Allah عَزَّوَجَلَّ swears by these mighty creations, **but it is not permissible for anyone except Allah عَزَّوَجَلَّ to swear by any created thing. The Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ stated that swearing by anything other than Allah عَزَّوَجَلَّ constitutes shirk.**

What is attested to is not mentioned. The implicit meaning is: you will surely be resurrected and brought to account.

Commentary

{On the Day the blast [of the Horn] will convulse [creation]. There will follow it the subsequent [one]}. It was narrated that the blast [ar-raajifah] will convulse the earth. This is similar to the verse in which Allah عَزَّوَجَلَّ says: *{On the Day the earth and the mountains will convulse and the mountains will become a heap of sand pouring down}* [al-Muzzammil 73:14].

And it was narrated that the "subsequent one" **[ar-raadifah]** is the sky, meaning that it will follow the earth in undergoing change, as it will split and the stars and planets will be scattered. **The word rajf** refers to turmoil and shaking.

It was also said that **ar-raajifah** (translated here as "the blast") refers to the first blast of the trumpet, because of which the earth, the mountains and all living beings will be shaken, and all who are in heaven and all who are on earth will swoon because of it, except those whom Allah عَزَّوَجَلَّ wills.

Ar-raadifah (translated here as "the subsequent one") is the second Trumpet blast, whereupon they will come round and be gathered.

{Hearts, that Day, will tremble}. What is meant by hearts here is the hearts of the disbelievers. In other words, the hearts of the disbelievers on that Day will tremble with intense fear.

{Their eyes humbled} that is, the gaze of the disbelievers will be humbled by the terrors that they will see, so their eyes will not be staring or looking sharply; rather they will lower their gaze out of humiliation.

{They are [presently] saying, "Will we indeed be returned to [our] former state [of life]"}. That is, these disbelievers who deny the resurrection are presently saying: Will we be restored after we die? Will we be brought back to life as we were before we died?

The word translated here as "be returned" refers to when someone is brought back to where he was.

{Even if we should be decayed bones?}. The disbelievers say: Will we be brought back to this world after we have become crumbling bones?

{They say, "That, then, would be a losing return"} **The word karrah** (translated here as "a return") refers to coming back after having gone. In other words, the disbelievers say: That return of ours would be a return of loss and doom.

Then Allah responds to their thinking that the Day of Resurrection is far-fetched by saying: *{Indeed, it will be but one shout}* that is, one blast of the Trumpet.

Commentary

{And suddenly they will be [alert] upon the earth's surface}. **The word saahirah** (translated here as "the earth's surface") refers to flat, white land on which there is no vegetation. What is meant is a land that Allah عَزَّوَجَلَّ will prepare for the people to be gathered thereon for the reckoning.

It is called saahirah because the people who will be resurrected and gathered there will not be able to sleep [the root sahr also refers to staying up at night], because of the intensity of the fear and panic that they will feel on that Day.

What is meant is that the Trumpet will be blown once, and these disbelievers will find themselves on the face of the earth, alive after having been dead, to face their reckoning and punishment after they had been [buried] in the earth.

Activities

There is a connection between the topic of this surah and the oaths which Allah swears, at the beginning, by the angels who take the souls of the believers and the disbelievers. Explain this connection.

1. **Fill in the gaps in the following sentence, using other tafsir references:**

As-saabihaat (those who glide [as if] swimming) are: .....; and it was said that they are ..... .

As-saabiqaat (those who race each other in a race) are .....; and it was said that they are ....., or ..... .

2. **Connect the following two groups:**

(a)	(b)
Ar-raajifah (the blast)	the hearts of the disbelievers
Ar-raadifah (the subsequent one)	the first blast
the trembling hearts	the second blast
"[our] former state [of life]"	Being brought back to life.

3. **Explain why the land on which the people will be gathered on the Day of Resurrection is called as-saahirah.**

﴿هَلْ أَتَىٰكَ حَدِيثُ مُوسَىٰٓ ﴿١٥﴾ إِذْ نَادَىٰهُ رَبُّهُۥ بِٱلْوَادِ ٱلْمُقَدَّسِ طُوًى ﴿١٦﴾
ٱذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُۥ طَغَىٰ ﴿١٧﴾ فَقُلْ هَل لَّكَ إِلَىٰٓ أَن تَزَكَّىٰ ﴿١٨﴾ وَأَهْدِيَكَ
إِلَىٰ رَبِّكَ فَتَخْشَىٰ ﴿١٩﴾ فَأَرَىٰهُ ٱلْءَايَةَ ٱلْكُبْرَىٰ ﴿٢٠﴾ فَكَذَّبَ وَعَصَىٰ ﴿٢١﴾ ثُمَّ
أَدْبَرَ يَسْعَىٰ ﴿٢٢﴾ فَحَشَرَ فَنَادَىٰ ﴿٢٣﴾ فَقَالَ أَنَا۠ رَبُّكُمُ ٱلْأَعْلَىٰ ﴿٢٤﴾ فَأَخَذَهُ ٱللَّهُ
نَكَالَ ٱلْءَاخِرَةِ وَٱلْأُولَىٰٓ ﴿٢٥﴾ إِنَّ فِى ذَٰلِكَ لَعِبْرَةً لِّمَن يَخْشَىٰٓ ﴿٢٦﴾﴾

Allah عَزَّوَجَلَّ **says:** *{Has there reached you the story of Moses? When his Lord called to him in the sacred valley of Tuwa: "Go to Pharaoh. Indeed, he has transgressed, And say to him, 'Would you [be willing to] purify yourself, And let me guide you to your Lord so you would fear [Him]?'" And he showed him the greatest sign, But Pharaoh denied and disobeyed. Then he turned his back, striving, And he gathered [his people] and called out. And said, "I am your most exalted lord." So Allah seized him in exemplary punishment in the hereafter and in this life.Indeed in that is a warning for whoever would fear [Allah]}* [an-Nazi'aat 79:15-26].

Commentary

{Has there reached you the story of Moses?} That is, has there come to you, O Messenger, the story of Musa عَلَيْهِ السَّلَام? This is a word of consolation for the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

{When his Lord called to him in the sacred valley of Tuwa} that is, when Allah عَزَّوَجَلَّ called Musa عَلَيْهِ السَّلَام in the blessed, sacred valley.

Tuwa is a name for the sacred valley.

The valley was sacred because Allah عَزَّوَجَلَّ sent revelation to Musa عَلَيْهِ السَّلَام in that place.

{Go to Pharaoh. Indeed, he has transgressed} that is, Allah عَزَّوَجَلَّ said to Musa عَلَيْهِ السَّلَام: Go to Pharaoh and call him to Allah عَزَّوَجَلَّ, for he has transgressed.

Commentary

Tughyaan (translated here as "transgression") means going to extremes in committing sins and overstepping the mark. A word from the same root appears in the verse in which Allah عَزَّوَجَلَّ says: *{Indeed, when the water overflowed [taghaa]}* [al-Haqqah 69:11]; the water increased and overflowed its limits. From the same root comes the word taghut (which refers to transgression) because that is overstepping the mark.

{And say to him, 'Would you [be willing to] purify yourself'}. That is, do you want to purify yourself from faults, shortcomings and sins, by saying: Laa ilaaha illa Allah (there is no god worthy of worship except Allah)?

{And let me guide you to your Lord so you would fear [Him]?} That is, let me guide you to the path of obedience to your Lord عَزَّوَجَلَّ, so that you might fear Him after you come to know about Him.

Khashyah (translated here as "fear") refers to fear based on knowledge. If fear is not based on knowledge, then it is called khawf mujarrad (pure fear). This is the difference between khashyah and khawf.

The fact that guidance is mentioned before fear indicates that fear of Allah does not occur except after coming to know Him عَزَّوَجَلَّ. Allah عَزَّوَجَلَّ says elsewhere: *{Only those fear Allah, from among His servants, who have knowledge}* [Fatir 35:28].

{And he showed him the greatest sign}. The greatest sign was the hand of Musa عَلَيْهِ السَّلَام, when he brought it out appearing white to the onlookers, and his staff, when it clearly turned into a snake.

{But Pharaoh denied and disobeyed}. Thus Pharaoh rejected the message of Musa عَلَيْهِ السَّلَام, and disobeyed the commands of Allah عَزَّوَجَلَّ.

{Then he turned his back, striving} that is, he turned away from what Musa عَلَيْهِ السَّلَام called him to, of obedience to Allah, fear of Him and affirmation of His oneness (Tawhid), and he strove hard in opposing Musa عَلَيْهِ السَّلَام.

{And he gathered [his people]} that is, he brought together the people of his kingdom, assembling his courtiers to advise him, gathering his troops to fight and wage war, and bringing his people together to attend the day of the festival.

{and called out And said, "I am your most exalted lord"}, above whom there is no other lord.

{So Allah seized him in exemplary punishment in the hereafter and in this life}. Allah wrought vengeance upon him with punishment in this world and the Hereafter. Thus He made him a lesson and an example for other rebellious people like him.

{Indeed in that is a warning for whoever would fear [Allah]} that is, in this story there is a lesson and an exhortation for those who fear Allah عَزَّوَجَلَّ.

What we learn from the verses:

1

Allah tells us the story of Pharaoh after mentioning how the polytheists denied the Resurrection, because of the similarities that may be seen between Pharaoh and his people, and the disbelievers of Quraysh, namely their stubbornness, arrogance and persecution of the Muslims; and because of the similarities between Musa and Muhammad ﷺ.

Allah tells the story of Pharaoh as a warning to the polytheists that just as He destroyed Pharaoh because of his stubbornness and arrogance, He would also destroy the disbelievers of Quraysh if they did not believe.

This story also offers consolation to the Muslims and the believers: just as Allah saved Musa and the people with him from the persecution of Pharaoh, in like manner Allah would save the Prophet ﷺ and the believers from the persecution of the disbelievers of Quraysh.

2

When calling people to Allah, it is essential to be gentle and kind, and to avoid harshness, even with transgressors and tyrants, because gentle words attract the hearts of the listeners, and make it more likely that they will respond to this call.

The usage of the word strive in the phrase *{Then he turned his back, striving}* indicates that Pharaoh strove hard and did his utmost to convince his people that he was the "most exalted lord". This is how those who oppose the religion of Allah in every time and place strive their utmost and do all that they can to oppose the religion. So shouldn't the Muslim also strive his utmost to spread Islam and defend his religion?

3

{So Allah seized him in exemplary punishment in the hereafter and in this life}. The punishment of the Hereafter is mentioned before the punishment in this world, because it is more severe and more lasting. Thus it is the real punishment, a severe and everlasting punishment that will seize the transgressors and sinners.

Activities

1. **Derive the following from this Quranic passage:**

a. Lessons for da'wah from the way in which Musa عَلَيْهِ السَّلَامُ addressed Pharaoh.

.....

.....

.....

b. The reason why the punishment of the Hereafter is mentioned before the punishment in this world in the verse: *{So Allah seized him in exemplary punishment in the hereafter and in this life}*.

.....

.....

.....

2. **Explain the meaning of the following words: sacred; turned his back; gathered [his people].**

.....

.....

﴿ءَأَنتُمۡ أَشَدُّ خَلۡقًا أَمِ ٱلسَّمَآءُۚ بَنَىٰهَا ٢٧ رَفَعَ سَمۡكَهَا فَسَوَّىٰهَا ٢٨
وَأَغۡطَشَ لَيۡلَهَا وَأَخۡرَجَ ضُحَىٰهَا ٢٩ وَٱلۡأَرۡضَ بَعۡدَ ذَٰلِكَ دَحَىٰهَآ ٣٠
أَخۡرَجَ مِنۡهَا مَآءَهَا وَمَرۡعَىٰهَا ٣١ وَٱلۡجِبَالَ أَرۡسَىٰهَا ٣٢ مَتَٰعًا لَّكُمۡ
وَلِأَنۡعَٰمِكُمۡ﴾

Allah عَزَّوَجَلَّ says: *{Are you a more difficult creation or is the heaven? Allah constructed it. He raised its ceiling and proportioned it, And He darkened its night and extracted its brightness, And after that He spread the earth. He extracted from it its water and its pasture. And the mountains He set firmly, As provision for you and your grazing livestock }* [an-Nazi'aat 79:27-33].

Commentary

{Are you a more difficult creation or is the heaven? Allah constructed it}. That is, is recreating you after death more difficult than creating the heaven?

What is meant is: the One Who is able to create the heaven is also able to re-create you after death.

{Allah constructed it} means: Allah عَزَّوَجَلَّ raised it above you like a structure or firmament.

{He raised its ceiling} that is, He built it high.

The word samk (translated here as "ceiling") means raising something in an open space, whether what is raised is connected to the earth or not.

Connecting the verb rafa'a **(He raised)** to the object (samk), the name of which also refers to raising, is done by way of emphasizing the action of raising. **Thus the heaven is vastly raised.**

{and proportioned it} He created it appropriately, with no imperfections, cracks or gaps.

Commentary

{And He darkened its night} that is, He made its night dark by causing the sun to set.

{and extracted its brightness} that is, He made its day obvious and visible. Day is referred to as duha (lit. forenoon) because it is the best time of the day.

{And after that He spread the earth} that is, after creating the heavens, He spread out the earth.

The word translated here as "spread" refers to smoothing out and levelling something.

{He extracted from it its water and its pasture} that is, He caused springs of water to burst forth from the earth, and caused grass and vegetation to grow on it.

{And the mountains He set firmly} that is, He fixed them firmly in the earth.

{As provision for you and your grazing livestock} that is, to benefit you.

The word mataa (translated here as "provision") refers to something that one benefits from for a while. It has the meaning of a defined time limit. What is meant in this verse is granting something to benefit from for a while.

What we learn from the verses:

Surat Fussilat indicates that the heaven was created after the earth. Allah عَزَّوَجَلَّ says: *{Say, "Do you indeed disbelieve in He who created the earth in two days … Then He directed Himself to the heaven while it was smoke …"}* [Fussilat 41:9-11], whereas in this surah, He says: *{… the heaven? Allah constructed it … And after that He spread the earth}*. However, there is no contradiction between the verses, because the creation of the earth itself came before the creation of the heaven itself, then after creating the heaven, Allah عَزَّوَجَلَّ spread out the earth and levelled it. Thus the earth was created first, then the heaven was created, then the earth was spread out.

Activities

1 **Imagine that you are defending Allah's religion:**

a. You are debating with someone who denies the Resurrection. What are the things that you will quote as evidence that people will be resurrected on the Day of Resurrection?

.....

.....

b. You are debating with someone who casts aspersions on the Quran by saying that there are contradictions in it. So he says that Surat Fussilat says that the heaven was created after the earth, and Surat an-Nazi'aat says the opposite. How will you explain to him that he is mistaken?

.....

.....

2 **Draw a line from each word or phrase in List A to that which matches it in List B:**

(A)	(B)
its ceiling	made dark
darkened	made firm
spread it	its structure
set firmly	spread out

﴿فَإِذَا جَآءَتِ ٱلطَّآمَّةُ ٱلْكُبْرَىٰ ﴿٣٤﴾ يَوْمَ يَتَذَكَّرُ ٱلْإِنسَٰنُ مَا سَعَىٰ ﴿٣٥﴾
وَبُرِّزَتِ ٱلْجَحِيمُ لِمَن يَرَىٰ ﴿٣٦﴾ فَأَمَّا مَن طَغَىٰ ﴿٣٧﴾ وَءَاثَرَ ٱلْحَيَوٰةَ ٱلدُّنْيَا
﴿٣٨﴾ فَإِنَّ ٱلْجَحِيمَ هِىَ ٱلْمَأْوَىٰ ﴿٣٩﴾ وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِۦ وَنَهَى
ٱلنَّفْسَ عَنِ ٱلْهَوَىٰ ﴿٤٠﴾ فَإِنَّ ٱلْجَنَّةَ هِىَ ٱلْمَأْوَىٰ ﴿٤١﴾﴾

Allah عَزَّوَجَلَّ **says:** *{But when there comes the greatest Overwhelming Calamity, The Day when man will remember that for which he strove, And Hellfire will be exposed for [all] those who see, So as for he who transgressed And preferred the life of the world Then indeed, Hellfire will be [his] refuge. But as for he who feared standing before his Lord and prevented the soul from [unlawful] inclination, Then indeed, Paradise will be [his] refuge}* [an-Nazi'aat 79:34-41].

Commentary

{But when there comes the greatest Overwhelming Calamity}. **at-Taammah** (translated here as "the Overwhelming Calamity") is one of the names of the Day of Resurrection.

This word refers to an event or incident that is overwhelming (tatimm). It is taken from the phrase tamma al-maa, which refers to water when it covers things. Thus it is describing the extreme hardship and horror of that Day, for such words are only used to refer to the most terrifying incidents.

{greatest} – this serves to emphasize how terrible it will be, for this is the clearest way to express what will accompany this event of terrifying matters.

{The Day when man will remember that for which he strove} that is, he will remember what he did of good and evil.

{And Hellfire will be exposed for [all] those who see} that is, Hell will be brought forth so that people can see it with their own eyes.

{So as for he who transgressed And preferred the life of the world}, that is, the one who overstepped the mark in misguidance and evildoing, preferred the life of this world and gave it precedence over the matter of his religion and his Hereafter.

Commentary

{Then indeed, Hellfire will be [his] refuge} that is, his ultimate destination will be the Fire. The word translated here as "refuge" refers to the place to which one returns and settles.

{But as for he who feared standing before his Lord and prevented the soul from [unlawful] inclination, Then indeed, Paradise will be [his] refuge} that is, for the one who dreaded his standing before Allah عَزَّوَجَلَّ, and as a result of that dread he forbade himself to follow whims and desires and pleasures – his ultimate destination will be Paradise.

The root meaning of the word hawa (translated above as "[unlawful] inclinations") is inclination in a general sense. Then the word began to be used to refer to inclination towards desires. It is called thus because it throws down (yahwi) the individual into a great deal of trouble in this world, and in the Hereafter it will lead him to al-hawiyah (the pit of Hell).

What we learn from the verses:

1

In the verse *{And Hellfire will be exposed for [all] those who see}*, this indicates that all the believers and disbelievers will see it. As for the believer, he will see it and appreciate the extent of the blessing that has been bestowed upon him; as for the disbeliever, he will see it, so that he will fear it before he is admitted to it.

{But as for he who feared standing before his Lord and prevented the soul from [unlawful] inclination}. Here Allah عَزَّوَجَلَّ mentions together in one place fear of standing before Him عَزَّوَجَلَّ and forbidding oneself to follow [unlawful] inclinations. That is because fear of Allah is the strongest protection that resists the powerful pull of desires. It is very rare for anything to be more effective in repelling whims and desires than the fear of standing before Allah. For that reason, the Quran mentions them together in one verse.

2

Activities

1. **This surah mentions transgression twice. Quote those two places and identify the connection between them.**

.....

.....

.....

.....

2. **What is the reason:**

- Why the Day of Resurrection is called at-Taammah (the Overwhelming Calamity)?

.....

.....

.....

- Why are fear of the standing before Allah and restraining the self from following [unlawful] inclinations mentioned together in the same place?

.....

.....

.....

﴿ يَسْـَٔلُونَكَ عَنِ ٱلسَّاعَةِ أَيَّانَ مُرْسَىٰهَا ﴿٤٢﴾ فِيمَ أَنتَ مِن ذِكْرَىٰهَآ ﴿٤٣﴾ إِلَىٰ
رَبِّكَ مُنتَهَىٰهَآ ﴿٤٤﴾ إِنَّمَآ أَنتَ مُنذِرُ مَن يَخْشَىٰهَا ﴿٤٥﴾ كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا
لَمْ يَلْبَثُوٓا۟ إِلَّا عَشِيَّةً أَوْ ضُحَىٰهَا ﴿٤٦﴾ ﴾

Allah عَزَّوَجَلَّ says: *{They ask you, [O Muhammad], about the Hour: when is its arrival? In what [position] are you that you should mention it? To your Lord is its finality. You are only a warner for those who fear it. It will be, on the Day they see it, as though they had not remained [in the world] except for an afternoon or a morning thereof}* [an-Nazi'aat 79:42-46].

Commentary

{They ask you, [O Muhammad], about the Hour: when is its arrival?} That is, when will it happen? What is meant is: when will the Hour begin?

The word mursaahaa (translated above as "its arrival") is derived from the verb arsa, which refers to a ship dropping anchor off the coast.

The onset of the Day of Resurrection is described in such terms by likening something that no one knows when it will happen to a ship on the sea, that no one knows when it will arrive until it actually drops anchor. What is meant is that no one knows when the Resurrection will happen until it actually happens.

{In what [position] are you that you should mention it?} That is, you have no knowledge of it at all.

Commentary

This was narrated in as-Sahihayn, in the hadith of Jibreel, when he asked the Prophet ﷺ about the Hour, and he ﷺ said: **«The one who is asked about it does not know more than the one who is asking.»**

If Jibreel, who was the most knowledgeable of the angels, and the Prophet, who was the most knowledgeable of all humans about the revelation of Allah, did not know when the Hour would begin, then what do you think of those who have less knowledge than them?

{To your Lord is its finality} that is, knowledge of it belongs only to Allah عَزَّوَجَلَّ, and no one else has any knowledge of it.

{You are only a warner for those who fear it} that is, you have only been sent, O Prophet, to warn of the Hour; you have not been sent to tell people when it will happen.

Al-Bukhari and Muslim narrated: A man said to the Prophet ﷺ: O Messenger of Allah, when will the Hour be? He said:

«What have you prepared for it?» He said: Love of Allah and His Messenger ﷺ. He said: **«You will be with those whom you love.»**

{as though they had not remained [in the world] except for an afternoon or a morning thereof} that is, when they rise from their graves for the gathering, they will think that the duration of the life of this world was so short that it was as if, in their view, it was no more than an afternoon or a morning of a single day.

The word translated here as "afternoon" refers to the time between noon and the setting of the sun.

The word translated here as "morning" refers to the time between sunrise and midday.

What we learn from the verses:

1

Because of the interests served by withholding knowledge of when the Day of Resurrection will come, Allah عَزَّوَجَلَّ has withheld knowledge of when it will occur, so that people will strive hard in doing good deeds, fearing and worrying that the Day of Resurrection may come upon them at any moment.

2

The fact that the warning mentioned in the verse *{You are only a warner for those who fear it}* is addressed specifically to those who fear it, does not mean that the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ did not warn those who did not fear it. **Rather what is meant is that those who will benefit from the warning are only those who fear Allah عَزَّوَجَلَّ. As for those who do not fear Him, they will not benefit from this warning or from other signs in most cases.**

3

The verses point to the insignificance of this world, for it is no more than an afternoon or the morning thereof; it is short, temporary and transient, and will end in a very short time. Therefore it is not appropriate, for one who has reason, to neglect the life of the Hereafter for the sake of a mere afternoon or morning, or to lose Paradise for the sake of a transient desire.

Activities

1. **Fill in the blanks:**

Afternoon .....

Morning .....

2. **What do we learn from the fact that the word mursaahaa (its arrival) is used to refer to the onset of the Day of Resurrection.**

.....

.....

.....

.....

3. **What is the reason for:**

a. Withholding knowledge from people of when the Day of Resurrection will begin?

.....

.....

b. Describing the warning as being specifically for those who fear Allah عَزَّوَجَلَّ, in the words *{You are only a warner for those who fear it}*?

.....

.....

3

Surat Abasa

In this unit we will study

Surat Abasa

is a Makkan surah
(revealed before the Hijrah)

﴿عَبَسَ وَتَوَلَّىٰٓ ﴿١﴾ أَن جَآءَهُ ٱلۡأَعۡمَىٰ ﴿٢﴾ وَمَا يُدۡرِيكَ لَعَلَّهُۥ يَزَّكَّىٰٓ ﴿٣﴾ أَوۡ
يَذَّكَّرُ فَتَنفَعَهُ ٱلذِّكۡرَىٰٓ ﴿٤﴾ أَمَّا مَنِ ٱسۡتَغۡنَىٰ ﴿٥﴾ فَأَنتَ لَهُۥ تَصَدَّىٰ ﴿٦﴾
وَمَا عَلَيۡكَ أَلَّا يَزَّكَّىٰ ﴿٧﴾ وَأَمَّا مَن جَآءَكَ يَسۡعَىٰ ﴿٨﴾ وَهُوَ يَخۡشَىٰ ﴿٩﴾ فَأَنتَ
عَنۡهُ تَلَهَّىٰ ﴿١٠﴾﴾

Allah عَزَّوَجَلَّ says: *{The Prophet frowned and turned away Because there came to him the blind man, [interrupting]. But what would make you perceive, [O Muhammad], that perhaps he might be purified Or be reminded and the remembrance would benefit him? As for he who thinks himself without need, To him you give attention. And not upon you [is any blame] if he will not be purified. But as for he who came to you striving [for knowledge], While he fears [Allah], From him you are distracted}* [Abasa 80:1-10].

The reason for revelation

It was narrated that Aisha رَضِيَ ٱللَّهُ عَنْهَا said: The words *{He [i.e., the Prophet] frowned and turned away}* were revealed concerning Ibn Umm Maktum, the blind man رَضِيَ ٱللَّهُ عَنْهُ. He came to the Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ and started saying: O Messenger of Allah, guide me. But with the Messenger of Allah there was one of the prominent figures among the polytheists, so the Messenger of Allah kept turning away from him [Ibn Umm Maktum] and towards the other man, saying: **«Do you see anything wrong with what I am telling you?»** and [the other man] kept saying: No. It was concerning this that this surah was revealed.

Narrated by at-Tirmidhi; classed as sahih by al-Albani.

Commentary

{The Prophet frowned and turned away, Because there came to him the blind man, [interrupting]}. A frown appeared on the face of the Prophet ﷺ and he turned away from the blind man who was asking him questions, because the blind man came to him to ask him about some matters, when the Prophet ﷺ was preoccupied calling the leaders of Quraysh to Islam.

The blind man was the great Sahabi Abdullah ibn Umm Maktum رضي الله عنه.

Allah عز وجل did not address the Prophet ﷺ directly; rather He spoke of him in the third person *{The Prophet frowned and turned away}*. This was an indication from Allah عز وجل that He did not want to address the rebuke directly to His Prophet and His Beloved ﷺ, out of compassion and mercy towards him, and by way of honouring him.

Allah referred to the Sahabi as "the blind man" and did not mention him by name for two reasons:

1. To soften the Prophet's heart towards this blind man
2. To point out that the blind man had an excuse for interrupting the Prophet ﷺ when he was speaking to the prominent figures; the fact that he was blind was a reason to excuse him.

Then after speaking of the Prophet ﷺ in the third person, Allah begins to address him directly, in the second person, so as to show the Prophet ﷺ that He is now speaking directly to him, after referring to him implicitly. So He says, addressing him directly:

{But what would make you perceive, [O Muhammad], that perhaps he might be purified} that is, how do you know, O Muhammad, perhaps this blind man could be purified and cleansed of his sins by learning from your answers to what he came to ask you about?

{Or be reminded and the remembrance would benefit him?} That is, how do you know, perhaps he would learn and benefit from your reminding him of Allah عز وجل?

Commentary

{As for he who thinks himself without need, To him you give attention} that is, will you focus your attention on seeking out those who have no interest in your message and turn away from it?

{And not upon you [is any blame] if he will not be purified} that is, what harm will it do you if these polytheists whom you are so keen to guide do not purify themselves and cleanse their souls? There is no blame on you, because all that is required of you is to convey the message.

{But as for he who came to you striving [for knowledge]} that is, as for this man who came to you eager and keen to listen to you and learn from you,

{While he fears [Allah]} lest he fall short in his efforts to learn about his religion,

{From him you are distracted} that is, you are preoccupied with someone else and ignore him.

What we learn from the verses

1

The scholars derived a principle from these verses, and said:

One should not ignore a matter that one is certain about for something that one is not certain about, and one should not give up pursuing something that will certainly lead to some benefit for something concerning which there is no certainty that it will lead to any results.

So you should not turn away from one who has already become Muslim for the sake of someone who may or may not become Muslim and enter the faith.

2

The point of these verses is not that it is not allowed to seek out those who are not interested in religion and call them to Islam; rather the point is that we should not be distracted and turn away from those who are interested.

What we learn from the verses

The fact that Allah left this rebuke to His Prophet in the Quran is one of the greatest proofs of the prophethood of Muhammad ﷺ, because if the Quran came from Muhammad ﷺ he would not have left in it anything that was indicative of a rebuke to him. Hence it was said: if the Messenger of Allah ﷺ were to have concealed anything of the revelation, he would have concealed this.

3

In these verses, Allah عَزَّوَجَلَّ is alerting callers and warning them that they should not give precedence, when calling people to Allah, to people of high standing because of their position, prominent figures because of their prominence, or relatives because of their close kinship. Rather people should be all the same to them, rich or poor, old or young, relatives or strangers.

4

5

At the beginning of the surah, {*The Prophet frowned and turned away, Because there came to him the blind man*}, there are three phrases in which Allah does not address the Prophet ﷺ directly, by way of showing kindness to him. Rather He speaks in the third person here, because this is a rebuke.

Activities

1. The scholars say that Allah عَزَّوَجَلَّ spoke of the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ in the third person in the phrase *{The Prophet frowned and turned away}* so as not to address the rebuke directly to him. Why does the wording shift to the second person in the following verses?

.....

.....

.....

.....

2. How can you quote these verses as evidence to prove that Allah loves the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ?

.....

.....

.....

.....

﴿ كَلَّآ إِنَّهَا تَذۡكِرَةٞ ١١ فَمَن شَآءَ ذَكَرَهُۥ ١٢ فِي صُحُفٖ مُّكَرَّمَةٖ ١٣ مَّرۡفُوعَةٖ
مُّطَهَّرَةِۭ ١٤ بِأَيۡدِي سَفَرَةٖ ١٥ كِرَامِۭ بَرَرَةٖ ١٦ قُتِلَ ٱلۡإِنسَٰنُ مَآ أَكۡفَرَهُۥ ١٧
مِنۡ أَيِّ شَيۡءٍ خَلَقَهُۥ ١٨ مِن نُّطۡفَةٍ خَلَقَهُۥ فَقَدَّرَهُۥ ١٩ ثُمَّ ٱلسَّبِيلَ يَسَّرَهُۥ ٢٠
ثُمَّ أَمَاتَهُۥ فَأَقۡبَرَهُۥ ٢١ ثُمَّ إِذَا شَآءَ أَنشَرَهُۥ ٢٢ كَلَّا لَمَّا يَقۡضِ مَآ أَمَرَهُۥ ٢٣ ﴾

Allah عَزَّوَجَلَّ **says:** *{No! Indeed, they [i.e., these verses] are a reminder; So whoever wills may remember it. [It is recorded] in honored sheets, Exalted and purified, [Carried] by the hands of messenger-angels, Noble and dutiful. Cursed is man; how disbelieving is he. From what thing [i.e., substance] did He create him? From a sperm-drop He created him and ordained his development. Then He eased the way for him; Then He causes his death and provides a grave for him. Then when He wills, He will resurrect him. No! Man has not yet accomplished what He commanded him }* [Abasa 80:11-23].

Commentary

{No!} **That is**, the matter should not have been as you did, O noble Messenger, when you frowned at the one who came to you, striving in pursuit of knowledge, and you let yourself be distracted from him in your paying attention to one who thought himself without need.

{Indeed, these verses are a reminder} that is, what is mentioned in this surah is an exhortation and a reminder.

{So whoever wills may remember it}. So whoever among the slaves of Allah wants to remember Allah عَزَّوَجَلَّ, he will remember Him.

{[It is recorded] in honored sheets} that is, this surah and this reminder is recorded in respected, venerated pages.

{Exalted and purified} held in high esteem, purified from any impurity, and free of any addition or subtraction.

What is meant by sheets or pages here is al-Lawh al-Mahfuz.

Commentary

{[Carried] by the hands of messenger-angels} – they are the recording angels, the emissaries between Allah and His creation.

The reason why the angels are called safarah (translated above as "messenger-angels") is one of two things:

1. Either because they **write**; this name is derived from the word **sifr** which means book.
2. Or the word **safarah** is the plural of **safeer**, which means an emissary or intermediary. They are so called because they are the intermediaries between Allah عَزَّوَجَلَّ and His creation.

{Noble and dutiful} that is, their attitude, manners and deeds are righteous, pure and perfect.

Al-Bukhari and Muslim narrated that Aisha رَضِيَ اللَّهُ عَنْهَا said: The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«The one who recites the Quran skillfully will be with the noble, dutiful emissaries, and the one who recites it and finds it difficult will have a twofold reward.»**

{Cursed is man; how disbelieving is he}. This is expressing astonishment at man's disbelieving Allah Who created him and perfected his creation. In other words, the disbeliever is cursed, for how great is his disbelief, despite the abundant blessings and kindness that Allah عَزَّوَجَلَّ bestows on him.

{From what substance did He create him?}. This is a question which is intended to alert man to reflect on how his creation began, and from what substance Allah عَزَّوَجَلَّ created him. It is a rebuke to man for his arrogance and stubbornness in refusing to obey his Lord.

{From a sperm-drop He created him and ordained his development} that is, his creation began from a sperm drop, namely semen, then Allah decreed that he should go through stages, in the first of which he starts out as a sperm-drop (nutfah), then a clinging clot (alaqah), then a chewed lump of flesh (mudghah) and so on.

Al-Bukhari and Muslim narrated that Ibn Mas'ud رَضِيَ اللَّهُ عَنْهُ said: The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, who was the one who spoke the truth and was believed, told us: **«The creation of one of you is put together in his mother's womb as a nutfah for forty days, then he becomes an alaqah for a similar period, then he becomes a mudghah for a similar period ...»**

Commentary

{Then He eased the way for him}. Then after he emerged from his mother's womb, Allah عَزَّوَجَلَّ made clear for him the path of good and evil. This is like the verse in which Allah عَزَّوَجَلَّ says: *{Indeed, We guided him to the way, be he grateful or be he ungrateful}* [al-Insan 76:3].

{Then He causes his death and provides a grave for him}. Then after that, Allah عَزَّوَجَلَّ causes him to die and provides for him a place to be buried in. In other words, He makes him an occupant of a grave.

From this verse, the scholars understood that Muslims must bury their dead, so it is not permissible to cremate them, or to leave them for wild animals, or to throw them into the sea, and so on, unless it is not possible to bury them for some reason.

{Then when He wills, He will resurrect him}. Then He will resurrect him on the Day of Resurrection from his grave, for the reckoning and the requital.

The reason why Allah said *{Then when He wills}* in this verse is that the disbelievers used to say: Why has Allah not yet resurrected the dead from their graves for the reckoning and the requital? So here Allah عَزَّوَجَلَّ explains that the delay of the Resurrection is connected to His will and decree.

{No! Man has not yet accomplished what He commanded him}. The word kallaa (translated here as "No!") is by way of rebuke. In other words, it is not as the disbeliever says, that he has fulfilled his duty towards Allah. Rather man has not accomplished or fulfilled what Allah has enjoined upon him of obligatory duties.

Activities

1. **The scholars derived a fiqhi ruling from the verse, *{Then He causes his death and provides a grave for him}*. What is that ruling?**

.....

2. **Put next to each of the following phrases a verse that matches it, taken from this passage.**

Phrase	Appropriate verse:
Man has freedom of choice and is not compelled to do what he does	
How can a man who came out from the same place that urine comes out from be arrogant?	
Islam grants man honour that is not granted to other animals.	

﴿فَلْيَنظُرِ ٱلْإِنسَٰنُ إِلَىٰ طَعَامِهِۦٓ ﴿٢٤﴾ أَنَّا صَبَبْنَا ٱلْمَآءَ صَبًّا ﴿٢٥﴾ ثُمَّ شَقَقْنَا
ٱلْأَرْضَ شَقًّا ﴿٢٦﴾ فَأَنۢبَتْنَا فِيهَا حَبًّا ﴿٢٧﴾ وَعِنَبًا وَقَضْبًا ﴿٢٨﴾ وَزَيْتُونًا وَنَخْلًا
﴿٢٩﴾ وَحَدَآئِقَ غُلْبًا ﴿٣٠﴾ وَفَٰكِهَةً وَأَبًّا ﴿٣١﴾ مَّتَٰعًا لَّكُمْ وَلِأَنْعَٰمِكُمْ ﴿٣٢﴾﴾

Allah عَزَّوَجَلَّ says: *{Then let man look at his food – How We poured down water in torrents, Then We broke open the earth, splitting [it with sprouts], And caused to grow within it grain. And grapes and herbage. And olive and palm trees. And gardens of dense shrubbery. And fruit and grass – [As] enjoyment for you and your grazing livestock}* [Abasa 80:24-32].

Commentary

{Then let man look at his food}. Here Allah عَزَّوَجَلَّ instructs man to look at his food which sustains him, and to reflect upon its origin, how it reaches him, how he eats it, and so on, so that through this thinking, reflection and pondering he may come to know Allah عَزَّوَجَلَّ, and worship Him as He should be worshipped.

{How We poured down water in torrents} that is, Allah عَزَّوَجَلَّ begins the process of producing humanity's food by sending down rain from the sky in abundance.

{Then We broke open the earth, splitting [it with sprouts]} that is, We split it with the vegetation that emerges from it because of the sending down of rain.

{And caused to grow within it grain} then after the earth has been split, grain begins to grow. This refers to all types of grain that the earth produces, such as wheat, barley and so on.

{And grapes and herbage} the word qadb (translated here as "herbage") refers to fodder for animals. It is called qadb because it is given to animals when it is still fresh, and they chew it (tuqdab) in order to break it down.

{And olive and palm trees}. Allah عَزَّوَجَلَّ mentions the palm tree, and does not just mention its fruit, because palm trees bring many benefits. The Arabs used to eat the dates as food, and use the date stones as food for camels; they used to make use of the wood and leaves in building houses and roofs, and making vessels; and they used the palm fibers to make ropes.

Commentary

{And gardens of dense shrubbery}. The word translated here as "garden" refers to a garden that is enclosed by a wall.

A "garden of dense shrubbery" is a garden of thickly growing shrubs or tall trees.

{And fruit and grass}. Fruits (fakihah) are crops that are eaten for pleasure (tafakkuh), not for basic sustenance, such as dates, grapes, pomegranates and almonds.

The word translated here as **"grass"** refers to plants that animals eat, such as grasses and so on.

{[As] enjoyment for you and your grazing livestock} that is, We cause these things that humans eat to grow as enjoyment for you, O people, so that you may benefit from them and find pleasure in them. And We cause grasses and other plants to grow as enjoyment for your livestock to eat and benefit from.

The pleasures of this worldly life are called **mataa** (translated above as "enjoyment") because they soon fade and disappear. This is in contrast to the pleasures of Paradise which are called naeem, because they will never end.

Activities

1. **Write a brief summary in which you speak of the ways in which foods are described, according to what is said in these verses.**

2. **Draw a line from each word or phrase in List A to that which matches it in List B:**

(A)	(B)
Herbage	Garden surrounded by a wall
Gardens	A garden of thickly growing shrubs or tall trees
Gardens of dense shrubbery	Grasses and plants that animals eat
Grains	Fodder for animals

﴿فَإِذَا جَآءَتِ ٱلصَّآخَّةُ ﴿٣٣﴾ يَوۡمَ يَفِرُّ ٱلۡمَرۡءُ مِنۡ أَخِيهِ ﴿٣٤﴾ وَأُمِّهِۦ وَأَبِيهِ ﴿٣٥﴾
وَصَٰحِبَتِهِۦ وَبَنِيهِ ﴿٣٦﴾ لِكُلِّ ٱمۡرِيٕٖ مِّنۡهُمۡ يَوۡمَئِذٖ شَأۡنٞ يُغۡنِيهِ ﴿٣٧﴾ وُجُوهٞ يَوۡمَئِذٖ
مُّسۡفِرَةٞ ﴿٣٨﴾ ضَاحِكَةٞ مُّسۡتَبۡشِرَةٞ ﴿٣٩﴾ وَوُجُوهٞ يَوۡمَئِذٍ عَلَيۡهَا غَبَرَةٞ ﴿٤٠﴾ تَرۡهَقُهَا
قَتَرَةٌ ﴿٤١﴾ أُوْلَٰٓئِكَ هُمُ ٱلۡكَفَرَةُ ٱلۡفَجَرَةُ ﴿٤٢﴾﴾

Allah عَزَّوَجَلَّ says: *{But when there comes the Deafening Blast On the Day a man will flee from his brother. And his mother and his father. And his wife and his children, For every man, that Day, will be a matter adequate for him. [Some] faces, that Day, will be bright – Laughing, rejoicing at good news. And [other] faces, that Day, will have upon them dust. Blackness will cover them. Those are the disbelievers, the wicked ones}* [Abasa 80:33-42].

Commentary

{But when there comes the Deafening Blast}, which is the blast of the Trumpet on the Day of Resurrection. The word as-saakhkhah (translated above as "the Deafening Blast") comes from the word saakha, which means to listen to someone.

And it was said that it is so called because it deafens (tasukhkh); in other words, its sound will overwhelm people's hearing to the point that it almost deafens them.

And it was said that as-Saakhkhah is one of the names of the Day of Resurrection.

{On the Day a man will flee from his brother}. This is a description of the Day of Resurrection, on which a man will flee from his relatives.

{And his mother and his father, And his wife and his children}. The words translated here as "mother" and "father" refer to one's immediate parents and also grandparents.

The reason why a man will flee from his relatives is that he will be afraid that they will ask him for what there is between them of unfulfilled rights and acts of injustice.

Qatadah said: There will be nothing more difficult for a person on the Day of Resurrection than seeing someone he knows and fearing that that person will ask him to settle some matter of injustice with him.

{For every man, that Day, will be a matter adequate for him}. On the Day of Resurrection, each person will have something that will preoccupy him and prevent him from paying attention to anyone else.

Commentary

Al-Bukhari and Muslim narrated that Aisha رضي الله عنها said: The Messenger of Allah ﷺ said: **«You will be gathered barefoot, naked and uncircumcised.»** I said: O Messenger of Allah, men and women looking at one another?! He said: **«The matter will be too overwhelming for anyone to worry about that.»**

{[Some] faces, that Day, will be bright} that is, the faces of the people of Paradise will be shining and glowing on the Day of Resurrection.

The same verb in Arabic is used to refer to a person's face when he looks good, and to the dawn when it glows brightly.

{Laughing, rejoicing at good news} that is, laughing with joy at what Allah has given them of delights and honour, rejoicing at the increase of these blessings.

{And [other] faces, that Day, will have upon them dust} that is, the faces of the people of Hell will be dark and gloomy.

{Blackness will cover them} that is, their faces will be covered with humiliation.

{Those are the disbelievers, the wicked ones}. That is, those who are described in this manner are the ones who disbelieved in the signs of Allah عز وجل in this world, and they did evil and transgressed.

What we learn from the verses

Someone may say: Isn't saying "The Day man will flee from his relatives" more concise than saying *{On the Day a man will flee from his brother And his mother and his father And his wife and his children}*? So why is there this elaboration?

The answer is: elaboration in this context is more alarming to the reader, as it enables him to imagine this terrifying situation.

What we learn from the verses

1

Why is the wife in this context called sahibah (lit. companion)?

That is because not all wives are truly companions to their husbands. A wife may live with her husband because she has no choice, although she hates to live with him. In this case she is a wife, not a companion. In the case of a woman such as this, it is not far-fetched to think that the husband would flee from her. As for the wife who is a companion, she is the one who helps her husband to cope with any calamity he faces, and she lives alongside him at times of hardship. In the case of such a wife, her husband hopes that she will help him in this situation. Thus the Quran explains that even with a wife such as this, she will flee from you and you will flee from her in this difficult situation, despite the great love and compassion that existed between you in this world, so how about a wife who is not like that?

2

In this passage, *{On the Day a man will flee from his brother. And his mother and his father. And his wife and his children}*, Allah عَزَّوَجَلَّ listed a person's loved ones in order of the level of compassion he feels towards them. So He started with the lowest level, which is the brother, and ended with the one towards whom the greatest compassion is felt, namely the child, because a person usually feels the greatest compassion towards his children.

Activities

1. *{On the Day a man will flee from his brother, And his mother and his father, And his wife and his children}*. **In this verse there are three eloquent and subtle points. Discuss them briefly.**

2. **At the end of Surat an-Nazi'aat, the people of Hell are mentioned before the people of Paradise. At the end of Surat Abasa, the people of Paradise are mentioned before the people of Hell. Reflect on the two surahs and work out the reason why the people of Hell are mentioned first in the previous surah and the people of Paradise are mentioned first here.**

4

Surat at-Takweer

In this unit we will study

Surat at-Takweer

is a Makkan surah
(revealed before the Hijrah)

﴿إِذَا ٱلشَّمْسُ كُوِّرَتْ ﴿١﴾ وَإِذَا ٱلنُّجُومُ ٱنكَدَرَتْ ﴿٢﴾ وَإِذَا ٱلْجِبَالُ
سُيِّرَتْ ﴿٣﴾ وَإِذَا ٱلْعِشَارُ عُطِّلَتْ ﴿٤﴾ وَإِذَا ٱلْوُحُوشُ حُشِرَتْ ﴿٥﴾
وَإِذَا ٱلْبِحَارُ سُجِّرَتْ ﴿٦﴾ وَإِذَا ٱلنُّفُوسُ زُوِّجَتْ ﴿٧﴾ وَإِذَا ٱلْمَوْءُۥدَةُ
سُئِلَتْ ﴿٨﴾ بِأَيِّ ذَنۢبٍ قُتِلَتْ ﴿٩﴾ وَإِذَا ٱلصُّحُفُ نُشِرَتْ ﴿١٠﴾ وَإِذَا
ٱلسَّمَآءُ كُشِطَتْ ﴿١١﴾ وَإِذَا ٱلْجَحِيمُ سُعِّرَتْ ﴿١٢﴾ وَإِذَا ٱلْجَنَّةُ أُزْلِفَتْ ﴿١٣﴾
عَلِمَتْ نَفْسٌ مَّآ أَحْضَرَتْ ﴿١٤﴾﴾

Allah عَزَّوَجَلَّ says: *{When the sun is wrapped up [in darkness]. And when the stars fall, dispersing. And when the mountains are removed. And when full-term she-camels are neglected. And when the wild beasts are gathered. And when the seas are filled with flames. And when the souls are paired. And when the girl [who was] buried alive is asked. For what sin she was killed. And when the pages are made public. And when the sky is stripped away. And when Hellfire is set ablaze. And when Paradise is brought near, A soul will [then] know what it has brought [with it]}* [at-Takweer 81:1-14].

At-Tirmidhi narrated, in a report that he classed as hasan, that Ibn Umar رَضِيَ ٱللَّهُ عَنْهُمَا said: The Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«Whoever would like to see the Day of Resurrection as if seeing it with his own eyes, let him read:** *{When the sun is wrapped up [in darkness]}* [Surat at-Takweer], *{When the sky breaks apart}* [Surat al-Infitar] **and** *{When the sky has split [open]}* [Surat al-Inshiqaq].**»**

Commentary

{When the sun is wrapped up [in darkness]}. The word translated here as "wrapped up" **(takweer)** refers to putting the parts of a thing together, such as wrapping a turban around the head. Thus, parts of the sun will be put together and wrapped up, and once it is wrapped up, its light will disappear.

What is meant is that the sun will undergo a change and its light will vanish.

{And when the stars fall, dispersing} that is, when they are scattered, fall and change.

{And when the mountains are removed} that is, on that Day, Allah will cause the mountains to be removed from the face of the earth, so they will become like a mirage, and like scattered dust.

{And when heavily pregnant she-camels are neglected}. The word translated here as **"heavily pregnant she-camels"** refers to she-camels that have completed ten months of pregnancy. What is meant by neglecting them is that they will be ignored and no attention will be paid to them.

The majority of the Arabs' wealth, and that which was most precious, was camels, and the most valuable of that wealth, for which they would compete, was she-camels in the tenth month of pregnancy.

But on that Day, people will neglect this precious wealth because of the immense terror they will face.

The point of this idea which is presented in the Quran is to highlight the fact that people will be distracted from their wealth by the terror of that momentous Day.

{And when the wild beasts are gathered} that is, when the wild animals are gathered so that Allah might settle the scores among them.

Muslim narrated from Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ that the Messenger of Allah ﷺ said: **«All rights will be restored on the Day of Resurrection, to the extent that the hornless sheep will settle its score with the horned sheep.»**

{And when the seas are filled with flames} that is, when the seas are set alight, and despite their vastness will become burning fire.

It was also said that what is meant by **sujjirat** (translated above as "are filled with flames") is that their water will disappear, be absorbed into the earth and will dry up, so not a single drop will remain.

{And when the souls are paired} that is, each person who did a good deed will be paired with his counterpart, and those who love one another for the sake of Allah will be paired in Paradise, and those who love one another in doing that which pleases the Shaytan will be paired in Hell, as Allah عَزَّ وَجَلَّ says elsewhere: *{And you become [of] three kinds}* [al-Waqi'ah 56:7], that is, of three types.

Commentary

{And when the girl [who was] buried alive is asked}. This refers to the female infant who was buried alive; on that Day she will be asked about the reason why she was killed.

She is described as maw'oodah (translated above as "buried alive") because of what was thrown onto her of soil, so that it suffocated her (ya'ooduha); in other words, it weighed heavily upon her until she died.

{For what sin she was killed} – what was the sin for which the one who buried her alive killed her?

The question will be addressed to the one who was buried alive, and not to her killer, to indicate that the killer is subject to the utmost divine wrath, to the point that he does not even deserve to be addressed directly and questioned about that.

{And when the pages are made public} that is, when the pages containing the records of people's deeds are presented to people, with all that they contain of good and bad deeds.

{And when the sky is stripped away} that is, when it is pulled off and removed from its place.

The word translated here as "stripped away" refers to something that is stuck firmly and is pulled off forcefully. So the sky will be stripped away as the skin is stripped away from the ram (after slaughter).

{And when Hellfire is set ablaze} that is, when the fire of Hell is stoked and will heat up.

{And when Paradise is brought near}; it will be brought close to its people, the righteous. This is like the verse in which Allah عَزَّوَجَلَّ says: *{And Paradise will be brought near to the righteous, not far}* [Qaf 50:31].

{A soul will [then] know what it has brought [with it]}. When all of the above comes to pass, each soul will know what it sent forth of deeds in this world, whether it did good that will lead it to Paradise, or it did evil that will lead it to Hell.

What we learn from the verses

1. The wild beasts will be gathered in one place, and will mix with one another, due to intense fear. So animals that would naturally stay away from one another will come together in one place, and they will not transgress against one another, due to intense fear; they will no longer act according to their nature, which is to attack and prey on one another. If that is the case with regard to wild animals that possess no power of reason, then what will the state of humans be on that Day?

2. On the Day of Resurrection, each type of human will be brought together with others like him. So good people will be brought together with good people, evil people will be brought together with evil people, and this ummah will be brought together.

3. Every deed that you did, words or actions, is written down and recorded in documents by the trustworthy hands of the noble scribes who know what you do. Then when the Day of Resurrection comes, as Allah عَزَّوَجَلَّ says in His Book: *{And [for] every person We have fastened his deeds to his neck and We will produce for him on the Day of Resurrection a record which he will encounter spread open. [It will be said], "Read your record. Sufficient is yourself against you this Day as a reckoner"}* [al-Isra 17:13-14].

Activities

1. **In the table below, put next to each verse taken from the passage quoted above another verse that is similar to it, from a different surah:**

Verse	Similar verse
{And when the mountains are removed}	
{And when the souls are paired}	
{And when the pages are made public}	
{And when Paradise is brought near}	
{A soul will [then] know what it has brought [with it]}	

2. **Draw a line from each word or phrase in List A to that which matches it in List B:**

(A)	(B)
wrapped up [in darkness]	are stoked
fall, dispersing	are neglected
are neglected	is wound around
are gathered	are scattered and fall
are filled with flames	are brought together

﴿فَلَآ أُقۡسِمُ بِٱلۡخُنَّسِ ١٥ ٱلۡجَوَارِ ٱلۡكُنَّسِ ١٦ وَٱلَّيۡلِ إِذَا عَسۡعَسَ ١٧
وَٱلصُّبۡحِ إِذَا تَنَفَّسَ ١٨ إِنَّهُۥ لَقَوۡلُ رَسُولٖ كَرِيمٖ ١٩ ذِي قُوَّةٍ عِندَ ذِي
ٱلۡعَرۡشِ مَكِينٖ ٢٠ مُّطَاعٖ ثَمَّ أَمِينٖ ٢١ وَمَا صَاحِبُكُم بِمَجۡنُونٖ ٢٢
وَلَقَدۡ رَءَاهُ بِٱلۡأُفُقِ ٱلۡمُبِينِ ٢٣ وَمَا هُوَ عَلَى ٱلۡغَيۡبِ بِضَنِينٖ ٢٤ وَمَا هُوَ
بِقَوۡلِ شَيۡطَٰنٖ رَّجِيمٖ ٢٥ فَأَيۡنَ تَذۡهَبُونَ ٢٦ إِنۡ هُوَ إِلَّا ذِكۡرٞ لِّلۡعَٰلَمِينَ
٢٧ لِمَن شَآءَ مِنكُمۡ أَن يَسۡتَقِيمَ ٢٨ وَمَا تَشَآءُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ
رَبُّ ٱلۡعَٰلَمِينَ ٢٩﴾

Allah عَزَّوَجَلَّ says: *{So I swear by the retreating stars, Those that run [their courses] and disappear, And by the night as it closes in, And by the dawn when it breathes, [That] indeed, the Qur'an is a word [conveyed by] a noble messenger, [Who is] possessed of power and with the Owner of the Throne, secure [in position], Obeyed there and trustworthy. And your companion is not [at all] mad, And he has already seen Gabriel in the clear horizon. And Muhammad is not a withholder of [knowledge of] the unseen, And the Qur'an is not the word of an accursed devil. So where are you going? It is not except a reminder to the worlds, For whoever wills among you to take a right course. And you do not will except that Allah wills - Lord of the worlds}* [at-Takweer 81:15-29].

Commentary

{So I swear by the retreating stars}. The word **laa** (lit. not; it is not translated here) is used for emphasis in this verse.

The word translated as "the retreating stars" refers to the stars whose light is hidden by day.

{Those that run [their courses] and disappear}. This refers to the stars; those that disappear are the stars that are hidden in their constellations.

{And by the night as it closes in}. Here Allah عَزَّوَجَلَّ swears by the night when it comes with its darkness and when it goes.

The Arabs say **as'asa al-layl (the night has closed in) when night comes, and they say sa'sa'a al-layl [inverting the consonants]** when there is nothing left of the night but a little.

{And by the dawn when it breathes}. This is an oath by the dawn, when its light first begins to appear.

Commentary

{[That] indeed, the Qur'an is a word [conveyed by] a noble messenger} This is the matter that is attested to by the oath.

The noble messenger is Jibreel عَلَيْهِ السَّلَام.

In other words, this Quran is something that was conveyed by a noble messenger, namely Jibreel عَلَيْهِ السَّلَام, who conveyed it from the Lord of Glory to our Prophet Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

{[Who is] possessed of power and with the Owner of the Throne, secure [in position]}. He is possessed of power in carrying out what Allah commands him to do. One example of his power is that he turned the city of the people of Lut upside down and destroyed them. And he also possesses high status before the Owner of the Throne, namely Allah عَزَّ وَجَلَّ.

{Obeyed there and trustworthy}. The word "there" refers to the heavens.

In other words, the angels there in heaven obey him, and he is trustworthy and entrusted with the revelation which he brings down.

{And your companion is not [at all] mad}. Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is not a madman, and this Quran that he brought is not the gibberish of one who is insane.

{And he has already seen Gabriel}. Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saw Jibreel in his true form in which Allah created him, with six hundred wings. He filled the entire horizon, as is mentioned in as-Sahihayn and elsewhere.

{in the clear horizon} that is, in the direction where the sun rises, towards the east, because when the sun rises from this direction, it is clear and things can be seen clearly in its direction.

In Sahih Muslim, it is narrated that Aisha رَضِيَ اللَّهُ عَنْهَا said: I was the first of this ummah to ask the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ about that – meaning this seeing that is mentioned in this verse – and he said: **«He is Jibreel. I never saw him in his true form in which he was created except on these two occasions. I saw him coming down from heaven, his immense size filling the space between heaven and earth.»**

Commentary

{And Muhammad is not a withholder of [knowledge of] the unseen}. What is meant by the unseen here is the revelation and the Quran.

The word daneen, translated here as "withholder" refers to one who is miserly or stingy.

The phrase danantu bi'sh-shay means: I withheld the thing out of stinginess.

In other words, Muhammad ﷺ does not withhold the revelation and fail to convey it to the people.

{And the Qur'an is not the word of an accursed devil}.

The word rajeem (translated here as "accursed") refers to one who is cursed and cast out from the mercy of Allah.

What is meant is, the Quran is not the word of one of the devils who eavesdrop on the heavens and are struck by meteors; rather it is the word and the revelation of the Lord of the Worlds.

{So where are you going?} That is, where are you going and drifting away from the Book of Allah عَزَّوَجَلَّ and from obedience to Him, when there is definitive proof that it is true?

{It is not except a reminder to the worlds} – the pronoun "it" refers to the Quran.

In other words, the Quran is but an exhortation from Allah عَزَّوَجَلَّ to all the people, to whom Muhammad ﷺ was sent.

{For whoever wills among you to take a right course} that is, to follow the truth.

After explaining in the previous verse that this Quran is an exhortation and a reminder to all the worlds, in this verse Allah عَزَّوَجَلَّ explains that the reminder and the revelation cannot in fact benefit any but those who want to take a right course and steadfastly follow the path of truth. As for the one who turns away, this Quran is of no benefit to him so long as he is turning away from it.

{And you do not will except that Allah wills - Lord of the worlds} that is, you will not be able to adhere to the truth except after Allah عَزَّوَجَلَّ wills that for you.

What we learn from the verses:

1

Allah عَزَّوَجَلَّ did not refer to Himself by name; rather He referred to Himself as the Owner of the Throne, in the context of speaking about Jibreel, so as to give a likeness of Jibreel and his position before Allah as that of a vizier who is always carrying out the commands of the King, and he occupies an honourable position before Him.

The angelic messenger who brought down the Quran from Allah عَزَّوَجَلَّ is described with the most beautiful attributes, and the human messenger to whom the Quran was brought is described with the best attributes. This is indicative of how honourable this message – the Quran – is, for usually when kings send messengers with important messages, they only send such messages with the noblest of their envoys.

2

The Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ is referred to as *{your companion}* by way of rebuke to the polytheists of Quraysh who accused him of being insane and practising witchcraft and so on, because they had known him and lived close to him for a lengthy portion of his life, more than forty years, during which they had not seen anything from him to suggest that he was insane or a practitioner of witchcraft, so how come they were making all these accusations against him now?!

Activities

1. Mention the attributes of Jibreel عَلَيْهِ السَّلَامُ that are referred to in these verses.

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2. "The bearer of the Quran should be a person of noble character, trustworthy, far removed from immature and foolish behaviour, strong in his adherence to the Book of Allah and the Sunnah of His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ." Where do you see this meaning in this passage?

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5

Surat al-Infitar

In this unit we will study

Surat al-Infitar

is a Makkan surah
(revealed before the Hijrah)

﴿إِذَا ٱلسَّمَآءُ ٱنفَطَرَتۡ ١ وَإِذَا ٱلۡكَوَاكِبُ ٱنتَثَرَتۡ ٢ وَإِذَا ٱلۡبِحَارُ
فُجِّرَتۡ ٣ وَإِذَا ٱلۡقُبُورُ بُعۡثِرَتۡ ٤ عَلِمَتۡ نَفۡسٞ مَّا قَدَّمَتۡ
وَأَخَّرَتۡ ٥ يَٰٓأَيُّهَا ٱلۡإِنسَٰنُ مَا غَرَّكَ بِرَبِّكَ ٱلۡكَرِيمِ ٦ ٱلَّذِي
خَلَقَكَ فَسَوَّىٰكَ فَعَدَلَكَ ٧ فِيٓ أَيِّ صُورَةٖ مَّا شَآءَ رَكَّبَكَ ٨﴾

Allah عَزَّوَجَلَّ **says:** *{When the sky breaks apart. And when the stars fall, scattering, And when the seas are erupted. And when the graves are overturned, A soul will [then] know what it has put forth and kept back . O mankind, what has deceived you concerning your Lord, the Generous, Who created you, proportioned you, and balanced you? In whatever form He willed has He assembled you}* [al-Infitar 82:1-8].

It was narrated that Ibn Umar رَضِيَ ٱللَّهُ عَنْهُمَا said: The Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«Whoever would like to see the Day of Resurrection as if seeing it with his own eyes, let him read:** *{When the sun is wrapped up [in darkness]}* [Surat at-Takweer], *{When the sky breaks apart}* [Surat al-Infitar] and *{When the sky has split [open]}* [Surat al-Inshiqaq].**»** Narrated by at-Tirmidhi; classed as sahih by al-Albani.

Commentary

{When the sky breaks apart} breaking apart means splitting. This is like the verse in which Allah says: *{And [mention] the Day when the heaven will split open with [emerging] clouds, and the angels will be sent down in successive descent}* [al-Furqan 25:25].

{And when the stars fall, scattering}. They will fall, scattered and dispersed.

{And when the seas are erupted}. Allah will cause them to burst forth onto one another, mixing the freshwater with the saltwater.

{And when the graves are overturned} that is, turned upside down.

{A soul will [then] know what it has put forth and kept back} that is, at that time, when these momentous events unfold, deeds will be presented, and each soul will know what it put forth and kept back, whereas in this world it had forgotten.

So each person will be informed about all that he did, as Allah عَزَّوَجَلَّ says elsewhere: *{Man will be informed that Day of what he sent ahead and kept back}* [al-Qiyamah 75:13].

{O mankind, what has deceived you concerning your Lord, the Generous?}. This is addressed to sinners: what caused you to be deceived about your Lord, so that you committed sins?

Allah describes Himself as generous in this context, so as to draw attention to the fact that no one should respond to the Most Generous by committing evil and immoral deeds.

It was narrated from Umar ibn al-Khattab رَضِيَ اللَّهُ عَنْهُ that he recited this verse, *{what has deceived you concerning your Lord, the Generous?}*, then he said: By Allah, his ignorance has deceived him.

{Who created you, proportioned you, and balanced you} that is, He made you in proportion, standing upright, in the best shape.

{In whatever form He willed has He assembled you} that is, He has made you in the form that He عَزَّوَجَلَّ willed. Thus some people resemble their fathers, or their mothers, or their maternal uncles, or their paternal uncles, and so on. Some people are good-looking, some are ugly, some are white, and some are black.

What we learn from the verses:

1

In these verses, Allah discusses the destruction of the world and the end of this life. He starts by mentioning the destruction of the roof of this world, which is the heaven and all that it contains of stars and planets. Then He mentions the destruction of everything on the face of the earth, and causing the seas to erupt. Then He discusses the destruction of the structure of the earth, with the overturning of the graves.

2

The overturning of the graves is one of the incidents in which the earth will be turned upside down and landslides will occur. It is singled out for mention among the other events that will happen to the earth, because of its terrifying impact when one envisages what will happen to the earth, when it throws onto the surface what was inside the graves of corpses and bones.

Activities

1. Explain the events of the Day of Resurrection in the light of what you have read in these verses.

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2. What is the reason why the verse describes Allah عَزَّوَجَلَّ as generous, in the context of the verses quoted above?

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3. For each verse of the passage quoted above, quote a similar verse from the Quran.

.....

﴿كَلَّا بَلْ تُكَذِّبُونَ بِٱلدِّينِ ﴿٩﴾ وَإِنَّ عَلَيْكُمْ لَحَٰفِظِينَ ﴿١٠﴾ كِرَامًا
كَٰتِبِينَ ﴿١١﴾ يَعْلَمُونَ مَا تَفْعَلُونَ ﴿١٢﴾ إِنَّ ٱلْأَبْرَارَ لَفِى نَعِيمٍ ﴿١٣﴾ وَإِنَّ
ٱلْفُجَّارَ لَفِى جَحِيمٍ ﴿١٤﴾ يَصْلَوْنَهَا يَوْمَ ٱلدِّينِ ﴿١٥﴾ وَمَا هُمْ عَنْهَا بِغَآئِبِينَ
﴿١٦﴾ وَمَآ أَدْرَىٰكَ مَا يَوْمُ ٱلدِّينِ ﴿١٧﴾ ثُمَّ مَآ أَدْرَىٰكَ مَا يَوْمُ ٱلدِّينِ ﴿١٨﴾
يَوْمَ لَا تَمْلِكُ نَفْسٌ لِّنَفْسٍ شَيْـًٔا ۖ وَٱلْأَمْرُ يَوْمَئِذٍ لِّلَّهِ ﴿١٩﴾﴾

Allah عَزَّوَجَلَّ says: *{No! But you deny the Recompense. And indeed, [appointed] over you are keepers, Noble and recording. They know whatever you do. Indeed, the righteous will be in pleasure, And indeed, the wicked will be in Hellfire. They will [enter to] burn therein on the Day of Recompense,And never therefrom will they be absent. And what can make you know what is the Day of Recompense? Then, what can make you know what is the Day of Recompense? It is the Day when a soul will not possess for another soul [power to do] a thing; and the command, that Day, is [entirely] with Allah }* [al-Infitar 82:9-19].

Commentary

{No! But you deny the Recompense}. No, the matter is not as you say, O disbelievers, that you are following the truth when you worship anyone or anything other than Allah. In fact, you deny the Day of the reckoning and the requital.

{And indeed, [appointed] over you are keepers}. They are the angels who record your deeds.

{Noble and recording}. This refers to the angels who are honourable before Allah عَزَّوَجَلَّ, who write down the deeds that you do, compiling those deeds and listing them in your record.

{They know whatever you do}, so nothing of your deeds is hidden from them.

{Indeed, the righteous will be in pleasure}. The righteous are the ones who carry out the obligatory duties enjoined by Allah, and avoid disobeying Him. They will be in pleasure in this world, meaning that they will find pleasure in remembering Allah, and they will enjoy bliss in al-barzakh and enjoy bliss in the Hereafter, in Paradise.

Commentary

{And indeed, the wicked will be in Hellfire} that is, those who commit evil will live in a kind of hell in this world, as their hearts will feel pain and anxiety due to being far away from Allah عَزَّوَجَلَّ. They will suffer torment in al-barzakh and in Hell in the Hereafter.

{They will [enter to] burn therein on the Day of Recompense}. These evildoers will enter Hell on the Day of Recompense, the Day of Judgement, and will burn therein.

{And never therefrom will they be absent}. These evildoers will never be absent from the torment of Hell once they enter it. They will never be absent from the Fire in any way whatsoever; they will not die and thus be free from torment, and they will not exit from it, or be given any respite from it.

{And what can make you know what is the Day of Recompense?} What can make you understand how momentous the Day of Recompense will be?

Then the question is repeated, in order to emphasize the momentous nature of the Day of Judgement and how serious the matter is, and how terrifying it will be.

{It is the Day when a soul will not possess for another soul [power to do] a thing; and the command, that Day, is [entirely] with Allah}. On the Day of Reckoning, no one will be able to benefit anyone else; rather the command will belong entirely to Allah Alone.

What we learn from the verses:

1

Each person has angels who record everything that he says and everything that he does. These scribes are noble, and they are not of a mean or base character; rather they are possessed of integrity that prevents them from wronging anyone by recording something that he did not do, or failing to record something that he did do. That is because they are noble and possess integrity.

What we learn from the verses:

2

Whoever is in a position of looking after any of the ummah's affairs, whether they are rulers or others, must have these characteristics: a caring attitude, noble character, literacy, and knowledge of what he has been appointed in charge of.

3

All matters are under the control of Allah, on the Day of Resurrection and on all other days. The Day of Resurrection is mentioned specifically in these verses because the fact that all things are under His control will be more obvious on that Day than it is in this world. In this world, a person may go against the commands of Allah عَزَّوَجَلَّ, and some transgressors and tyrants may try to compete with Him in having control over matters. This is in contrast to the Day of Resurrection, for on that Day all matters will clearly be under the control of Allah Alone.

Activities

1. **List the terrifying events of the Day of Resurrection, from what you have read in the four previous soorahs (an-Nazi'aat, Abasa, at-Takweer and al-Infitar), in the right sequence as much as possible.**
2. *{A soul will [then] know what it has put forth and kept back}*. **Write a brief exhortation to a group of people, explaining this verse.**
3. *{what has deceived you concerning your Lord, the Generous?}*; *{Noble and recording}* – **what do you conclude from these two verses?**

6

Surat al-Mutaffifeen

In this unit we will study

Surat al-Mutaffifeen

Ibn Abbas رضي الله عنهما said: Surat al-Mutaffifeen is Madinan (revealed after the Hijrah), except for eight verses: *{Indeed, the evildoers...}* until the end of the surah; these verses are Makkan (revealed before the Hijrah).

﴿وَيْلٌ لِّلْمُطَفِّفِينَ ﴿١﴾ ٱلَّذِينَ إِذَا ٱكْتَالُوا۟ عَلَى ٱلنَّاسِ يَسْتَوْفُونَ ﴿٢﴾
وَإِذَا كَالُوهُمْ أَو وَّزَنُوهُمْ يُخْسِرُونَ ﴿٣﴾ أَلَا يَظُنُّ أُو۟لَـٰٓئِكَ أَنَّهُم
مَّبْعُوثُونَ ﴿٤﴾ لِيَوْمٍ عَظِيمٍ ﴿٥﴾ يَوْمَ يَقُومُ ٱلنَّاسُ لِرَبِّ ٱلْعَـٰلَمِينَ ﴿٦﴾﴾

Allah عز وجل **says:** *{Woe to those who give less [than due], Who, when they take a measure from people, take in full. But if they give by measure or by weight to them, they give them less than their due. Do they not think that they will be resurrected For a tremendous Day – The Day when mankind will stand before the Lord of the worlds?}* [al-Mutaffifeen 83:1-6].

The reason for revelation

It was narrated that Ibn Abbas رضي الله عنهما said: When the Prophet of Allah ﷺ came to Madinah, they were the worst of people with regard to weights and measures. So Allah revealed the words: *{Woe to those who give less [than due]}*. So they began to improve with regard to weights and measures after that. Narrated by Ibn Majah; classed as sahih by al-Albani.

Commentary

{Woe to those who give less [than due]}. Giving less than is due means being unfair with regard to weights and measures, either asking for more than is due when taking from people, or by giving less than is due when giving to them. The word tatfeef (from which the title of this surah, al-Mutaffifeen, is derived) refers to giving less and giving short measure.

The scholars of the Arabic language said: The one who gives less and gives short measure is called a mutaffif (one who gives short measure) because he only steals a little when weighing and measuring.

"Woe to them": **wayl** (translated here as "woe") is a word of warning. What is meant is praying against them, praying that they will suffer loss, be doomed and be severely punished in the Hereafter.

It was also said that wayl is a valley in Hell which flows with the pus of the people of the Fire.

{Who, when they take a measure from people, take in full}. This is an explanation of what is meant by "those who give less [than due]" (mutaffifeen): when they take from people, they take their rights in full with regard to weighing and measuring.

{But if they give by measure or by weight to them, they give them less than their due} that is, they deduct something when weighing and measuring for other people.

Commentary

{Do they not think that they will be resurrected}. Do these people not believe with certainty that they will be resurrected and made to stand before Allah on the Day of Resurrection? In other words, this is what gives them the audacity to give short measure. Otherwise, if they truly believed and knew that they would stand before Allah عَزَّوَجَلَّ, they would give up that evil practice and repent from it.

{For a tremendous Day} that is, the Day of Resurrection, which will be very hard for the disbelievers. Allah عَزَّوَجَلَّ says: *{For the disbelievers – not easy}* [al-Muddaththir 74:10] and *{The disbelievers will say, "This is a difficult Day"}* [al-Qamar 54:8].

But for the believers, by Allah's grace, it will be as easy for the believer as doing an obligatory prayer.

{The Day when mankind will stand before the Lord of the worlds} that is, they will rise from their graves on Allah's command, for the reckoning and the requital. On that Day, all sovereignty will be diminished, except the sovereignty of the Lord of the Worlds عَزَّوَجَلَّ. Allah عَزَّوَجَلَّ says: *{To whom belongs [all] sovereignty this Day? To Allah, the One, the Prevailing}* [Ghafir 40:16].

Nafi said: Ibn Umar رَضِيَ اللَّهُ عَنْهُمَا would pass by vendors, saying: Fear Allah, and give in full when weighing and measuring, for those who give short measure will be made to stand on the Day of Resurrection until their sweat will overwhelm them and come to half way up their ears.

Al-Bukhari and Muslim narrated from Ibn Umar رَضِيَ اللَّهُ عَنْهُمَا that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: «*{The Day when mankind will stand before the Lord of the worlds}* **that is, until one of them will be submerged in his sweat to halfway up his ears.**»

What we learn from the verses:

1

That if the warning is addressed to those who cheat people by giving short measure, then the one who takes people's wealth by force or by stealth is more deserving of the warning than those who give short measure.

2

Just as a person may take from people what is due to him, he must also give them everything that is due to them, of wealth, rights and so on.

Those who give short measure combine two things: covetousness and stinginess. Covetousness means demanding their rights in full whilst accepting no excuse and showing no forbearance. Stinginess means withholding what is due from them and not giving it in full when weighing or measuring.
This example that Allah عَزَّوَجَلَّ mentions with regard to weights and measures also applies to everyone who demands his rights in full with regard to what is owed to him, but withholds the rights of others with regard to what he owes.

3

In principle, thinking (zann) refers to when one is not certain about a thing, but in Arabic it may also refer to certainty. This occurs frequently in the Quran. Allah عَزَّوَجَلَّ says: *{Who are certain [yazunnoona] that they will meet their Lord}* [al-Baqarah 2:46]. And Allah عَزَّوَجَلَّ says: *{Indeed, I was certain [zanantu] that I would be meeting my account}* [al-Haqqah 69:20].

It says in al-Khashshaf: This is a denunciation and an expression of astonishment (at their audacity). The word think (with certainty) and the description of the Day of Resurrection as tremendous, and of the standing of the people in full submission before Allah on that Day, and the description that Allah gives of Himself as Lord of the Worlds, all serve to highlight how great their sin is, and how great the sin of tatfeef (giving short measure) may be, and how serious is the sin of the one who gives short measure and does not conduct himself in a fair and proper manner.

4

Activities

1. *{Who, when they take a measure from people, take in full, But if they give by measure or by weight to them, they cause loss}*. **Talk about one of the types of commercial transactions that is equivalent to giving short measure nowadays.**

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2. **No matter how small sins are, they are still serious in the sight of Allah. Where do you find support for this idea in these verses?**

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﴿كَلَّآ إِنَّ كِتَٰبَ ٱلۡفُجَّارِ لَفِي سِجِّينٖ ٧ وَمَآ أَدۡرَىٰكَ مَا سِجِّينٞ ٨ كِتَٰبٞ
مَّرۡقُومٞ ٩ وَيۡلٞ يَوۡمَئِذٖ لِّلۡمُكَذِّبِينَ ١٠ ٱلَّذِينَ يُكَذِّبُونَ بِيَوۡمِ ٱلدِّينِ ١١
وَمَا يُكَذِّبُ بِهِۦٓ إِلَّا كُلُّ مُعۡتَدٍ أَثِيمٍ ١٢ إِذَا تُتۡلَىٰ عَلَيۡهِ ءَايَٰتُنَا قَالَ أَسَٰطِيرُ
ٱلۡأَوَّلِينَ ١٣ كَلَّاۖ بَلۡۜ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُواْ يَكۡسِبُونَ ١٤ كَلَّآ إِنَّهُمۡ
عَن رَّبِّهِمۡ يَوۡمَئِذٖ لَّمَحۡجُوبُونَ ١٥ ثُمَّ إِنَّهُمۡ لَصَالُواْ ٱلۡجَحِيمِ ١٦ ثُمَّ يُقَالُ هَٰذَا
ٱلَّذِي كُنتُم بِهِۦ تُكَذِّبُونَ ١٧﴾

Allah عَزَّوَجَلَّ says: *{No! Indeed, the record of the wicked is in sijjeen. And what can make you know what is sijjeen? It is [their destination recorded in] a register inscribed. Woe, that Day, to the deniers, Who deny the Day of Recompense. And none deny it except every sinful transgressor. When Our verses are recited to him, he says, "Legends of the former peoples." No! Rather, the stain has covered their hearts of that which they were earning. No! Indeed, from their Lord, that Day, they will be partitioned, Then indeed, they will [enter and] burn in Hellfire, Then it will be said [to them], "This is what you used to deny"}* [al-Mutaffifeen 83:7-17].

Commentary

{No! Indeed, the record of the wicked is in sijjeen}. The word kallaa (translated here as "No!") is by way of rebuke. In other words, the matter is not as these disbelievers think, that they will not be resurrected or punished. Rather, their book in which are recorded their deeds that they used to do is in sijjeen, which is the seventh and lowest earth, the abode of the evildoers, where they will settle when they are resurrected.

{sijjeen} is **derived** from the word sijn (prison).

{And what can make you know what is sijjeen?} That is, What will tell you about it? This is a rhetorical question which serves to emphasize how serious the matter is, for that is not something that you or your people know; rather it is a very serious matter, an eternal prison and an everlasting punishment.

{It is [their destination recorded in] a register inscribed}. This is not an explanation of what *{sijjeen}* is.

Rather, it is a description of the register or book mentioned. In other words, what is decreed for them and their ultimate fate in sijjeen is decreed and the matter is finished with; nothing will be added to it or subtracted from it.

Commentary

{Woe, that Day, to the deniers} that is, doom and loss is theirs. That is when what Allah warned them about of detention and humiliating punishment befalls them on the Day of Resurrection.

{Who deny the Day of Recompense}. This is a description of the deniers; they are the ones who do not believe that the Day of Resurrection will happen and who think it unlikely.

{And none deny it except every sinful transgressor} that is, every evildoer and miscreant who is immersed in sin and commits a great deal thereof.

This is the one who transgresses in his actions because of his unlawful earnings.

He is sinful in his words, so when he speaks he lies, when he makes a promise he breaks it, and when he disputes he resorts to foul speech.

{When Our verses are recited to him, he says, "Legends of the former peoples"}. That is, when the verses of Our Book are recited to him, he says: This is what was written by the former peoples, by way of mocking it and rejecting it.

The *{legends of the former peoples}* are fables and falsehoods that they wrote and presented in an attractive manner.

{No! Rather, the stain has covered their hearts of that which they were earning}. The word kallaa (translated here as "No!") is by way of rebuke. In other words, this is not the legends of the former peoples.

Rather their hearts are overwhelmed with the sins that they were earning, so they became covered until they could no longer see the truth.

The root meaning of **the word raan** (translated here as "stain") is overwhelming or covering. Hence it is said Raanat al-khamru ala aqlihi (the alcohol overwhelmed his reason), so he became drunk.

At-Tirmidhi narrated, and classed the report as sahih, from Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: **«When a person commits a sin, a black spot appears on his heart. If he gives it up, asks Allah for forgiveness and repents, his heart will be cleansed, but if he does it again, the black spot will grow until it covers his heart.»** This is the raan (stain) that Allah mentions in His Book: *{No! Rather, the stain [raan] has covered their hearts of that which they were earning}*.

Commentary

{No! Indeed, from their Lord, that Day, they will be partitioned}. The word kallaa (translated here as "No!") is another rebuke for their denial of the Day of Judgement. Then Allah goes on to say: *{Indeed, from their Lord, that Day, they will be partitioned}*. This refers to the Day of Resurrection. They will be barred from seeing Allah عَزَّوَجَلَّ just as they were barred from seeing His law and His verses, so they thought that they were legends of the former peoples. *{Then indeed, they will [enter and] burn in Hellfire}*. The word translated here as "burn" means they will be touched by the heat of the fire and be burned by it. In other words, then they will enter it and be burned by its heat, and punished with all kinds of torments in it. *{Then it will be said [to them]}* by way of rebuke and scolding: *{"This is what you used to deny"}*. Thus this physical torment and pain will be combined for them with the psychological pain of being rebuked and made to regret.

What we learn from the verses

1

These verses warn against sin, for sin stains the heart and covers it little by little, until its light is extinguished and it loses its insight, whereupon it will see things other than they really are. Thus it will see falsehood as truth and truth as falsehood. This is one of the punishments and consequences of sins.

2

Ahl as-Sunnah wa'l-Jama'ah quote as evidence to prove that the believers will see Allah عَزَّوَجَلَّ the words *{No! Indeed, from their Lord, that Day, they will be partitioned}*. The connection is clear: if these people are partitioned and screened when Allah is angry with them, then the righteous will be able to see Him because He is pleased with them. What is meant is: if the partitioning or screening were applicable to everyone, then there would be no point in saying that the evildoers in particular will be partitioned or screened.

Activities

1. **Explain the meaning of the following words and phrases:**

a. sijjeen .....

b. inscribed .....

c. legends of the former peoples .....

d. stain (raan) .....

e. they will [enter and] burn in Hellfire .....

2. **How does this verse – *{No! Indeed, from their Lord, that Day, they will be partitioned}* – prove that the people of Paradise will see Allah عَزَّوَجَلَّ?**

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3. **The partition or screen reflects a subtle connection between these two verses: *{No! Rather, the stain has covered their hearts of that which they were earning}* and *{No! Indeed, from their Lord, that Day, they will be partitioned}*. Try to explain this connection.**

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﴿كَلَّآ إِنَّ كِتَٰبَ ٱلۡأَبۡرَارِ لَفِي عِلِّيِّينَ ١٨ وَمَآ أَدۡرَىٰكَ مَا عِلِّيُّونَ
١٩ كِتَٰبٞ مَّرۡقُومٞ ٢٠ يَشۡهَدُهُ ٱلۡمُقَرَّبُونَ ٢١ إِنَّ ٱلۡأَبۡرَارَ لَفِي نَعِيمٍ
٢٢ عَلَى ٱلۡأَرَآئِكِ يَنظُرُونَ ٢٣ تَعۡرِفُ فِي وُجُوهِهِمۡ نَضۡرَةَ ٱلنَّعِيمِ
٢٤ يُسۡقَوۡنَ مِن رَّحِيقٍ مَّخۡتُومٍ ٢٥ خِتَٰمُهُۥ مِسۡكٞۚ وَفِي ذَٰلِكَ
فَلۡيَتَنَافَسِ ٱلۡمُتَنَٰفِسُونَ ٢٦ وَمِزَاجُهُۥ مِن تَسۡنِيمٍ ٢٧ عَيۡنٗا يَشۡرَبُ
بِهَا ٱلۡمُقَرَّبُونَ ٢٨﴾

Allah عَزَّوَجَلَّ **says:** *{No! Indeed, the record of the righteous is in 'illiyyeen. And what can make you know what is 'illiyyun? It is [their destination recorded in] a register inscribe, Which is witnessed by those brought near [to Allah]. Indeed, the righteous will be in pleasure, On adorned couches, observing. You will recognize in their faces the radiance of pleasure. They will be given to drink [pure] wine [which was] sealed. The last of it is musk. So for this let the competitors compete. And its mixture is of Tasneem, A spring from which those near [to Allah] drink }* [al-Mutaffifeen 83:18-28].

Commentary

{No! Indeed, the record of the righteous is in 'illiyyeen}. Having mentioned that the book of the evildoers is in the lowest and narrowest of places, Allah عَزَّوَجَلَّ now mentions the book of the righteous, and that it is in the highest, broadest and most spacious part of Paradise.

The righteous (abrar, sing. barr) are those who obey Allah by doing what He enjoins and avoiding what He forbids. Their destination is Paradise, in the seventh heaven, in which the souls of the believers will be.

{And what can make you know what is 'illiyyun?} This is a rhetorical question by way of highlighting its importance and great significance. In other words: what can make you know what it is? For it is something of great significance; it is elevation upon elevation, sublimity upon sublimity.

{It is [their destination recorded in] a register inscribed}. This is a description of the book of the righteous, as the book of the evildoers was described above.

Commentary

{Which is witnessed by those brought near [to Allah]}. This refers to the angels; it was also said that it is witnessed by those from every heaven who are close to Allah, so they will be present and will see that register when it is taken up to illiyyun.

{Indeed, the righteous will be in pleasure} that is, on the Day of Resurrection, they will be in eternal bliss, in the gardens in which are immense blessings. This includes both physical and spiritual pleasures.

{On adorned couches, observing} that is, looking at what Allah has blessed them with of bliss that no one in this world could imagine. *{And no soul knows what has been hidden for them of comfort for eyes as reward for what they used to do}* [as-Sajdah 32:17].

Some of the scholars said: This looking even includes gazing upon the countenance of Allah عَزَّوَجَلَّ. They regarded this verse as being among the evidence which proves that the believers will see Allah عَزَّوَجَلَّ in Paradise.

Couches (araa'ik, sing. areekah) refers to an adorned couch that is surrounded by something like curtains. It is one of the finest types of couches.

{You will recognize in their faces the radiance of pleasure} that is, if you look at their faces, you will recognize joy, delight, light and happiness, because of the immense blessing in which they will find themselves.

{They will be given to drink} that is, Allah عَزَّوَجَلَّ will give them to drink at the hands of the servants whom He describes elsewhere in the Quran: *{There will circulate among them young boys made eternal, With vessels, pitchers and a cup [of wine] from a flowing spring}* [al-Waqi'ah 56:17-18].

{[pure] wine} that is, of a pure drink, which will cause no intoxication or harm to one's reason, and will not cause any headache.

Raheeq (translated here as "[pure] wine") is one of the names of wine; it refers to pure wine, the best and most mature thereof.

Commentary

{[which was] sealed} that is, it was sealed and prevented from being touched by anyone until the righteous break the seal.

{The last of it is musk} that is, the last of it is musk, with a delightful fragrance, unlike the wine of this world, the last of which has a bad smell.

{So for this let the competitors compete} that is, for this reward and recompense let the competitors compete in a race that will make them out of breath. This is a metaphor for going at speed in a race.

Competing in doing good is competing in obeying Allah عَزَّوَجَلَّ, in attaining that which is pleasing to Him, and in keeping away from that which displeases Allah عَزَّوَجَلَّ.

{And its mixture is of Tasneem} that is, this pure wine that is described above is mixed with another drink, which is called tasneem; this is the noblest and best drink of the people of Paradise.

{A spring from which those near [to Allah] drink} that is, a spring from which those who are close to Allah drink; it is pure and not mixed with anything.

What we learn from the verses:

1. **Those who compete for some kind of worldly gain, no matter how great, splendid, sublime and important it is, are only competing for something insignificant and transient, which will soon end.**

2. **Competing for the Hereafter lifts the spirits of all the competitors, whereas competing for worldly gain brings down all the competitors.**

3. Competing for the pleasure and bliss of the Hereafter will not lead to the ruin of one's worldly affairs, as some may think. Rather Islam regards striving in the life of this world as being like tending a crop that one will reap in the Hereafter; and it regards populating the earth, taking care of worldly affairs and benefitting from the earth's resources whilst adhering to righteousness and fearing Allah as being the role of the true believer.

Activities

1. **In the verse *{They will be given to drink [pure] wine [which was] sealed}*, who is the one who will give them to drink? What is the evidence for what you say?**

.....

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2. **Explain the contrast between the bliss of the righteous and the hell of the evildoers, from the verses of this surah.**

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3. **Connect each word or phrase in list A with the word or phrase that matches it in list B:**

(A)	(B)
couches	highest and broadest part of Paradise
illiyyun	wine
raheeq	the finest type of couches

﴿إِنَّ ٱلَّذِينَ أَجۡرَمُواْ كَانُواْ مِنَ ٱلَّذِينَ ءَامَنُواْ يَضۡحَكُونَ ٢٩ وَإِذَا
مَرُّواْ بِهِمۡ يَتَغَامَزُونَ ٣٠ وَإِذَا ٱنقَلَبُوٓاْ إِلَىٰٓ أَهۡلِهِمُ ٱنقَلَبُواْ فَكِهِينَ
٣١ وَإِذَا رَأَوۡهُمۡ قَالُوٓاْ إِنَّ هَٰٓؤُلَآءِ لَضَآلُّونَ ٣٢ وَمَآ أُرۡسِلُواْ عَلَيۡهِمۡ
حَٰفِظِينَ ٣٣ فَٱلۡيَوۡمَ ٱلَّذِينَ ءَامَنُواْ مِنَ ٱلۡكُفَّارِ يَضۡحَكُونَ ٣٤ عَلَى
ٱلۡأَرَآئِكِ يَنظُرُونَ ٣٥ هَلۡ ثُوِّبَ ٱلۡكُفَّارُ مَا كَانُواْ يَفۡعَلُونَ ٣٦﴾

Allah عَزَّوَجَلَّ says: *{Indeed, the evildoers used to laugh at those who believed. And when they passed by them, they would exchange derisive glances. And when they returned to their people, they would return jesting. And when they saw them, they would say, "Indeed, those are truly lost." But they had not been sent as guardians over them. So Today those who believed are laughing at the disbelievers, On adorned couches, observing. Have the disbelievers [not] been rewarded [this Day] for what they used to do?}* [al-Mutaffifeen 83:29-36].

Commentary

{Indeed, the evildoers used to laugh at those who believed}. Those who earned sin and disbelieved in Allah in this world used to laugh at those who affirmed the oneness of Allah عَزَّوَجَلَّ and believed in Him, mocking them.

{And when they passed by them, they would exchange derisive glances}. The word ghamz (translated here as "derisive glances") means signalling with the eyelids and eyebrows. In other words, they would look at them in a mocking and criticizing manner, signalling to one another with their eyes.

The root meaning of the word ghamz is shame.

{And when they returned to their people, they would return jesting} that is, when these evildoers returned to their families from their gatherings, they would be filled with self-admiration, and joking about the believers, impugning them and mocking them.

{And when they saw them, they would say, "Indeed, those are truly lost"}. When the evildoers saw the believers, they would say: These people have gone astray from the path of truth.

Commentary

{But they had not been sent as guardians over them} that is, these disbelievers were not sent or appointed as guardians and keepers to watch over the actions of the believers. Rather they were enjoined to believe in Allah and to strive to obey Him.

{So Today those who believed are laughing at the disbelievers} that is, on the Day of Resurrection. For on that Day, the believers will laugh at the disbelievers when they see them humiliated and defeated, when the punishment comes upon them, as the disbelievers used to laugh at the believers in this world.

{On adorned couches, observing} that is, on couches made of pearls and rubies, *{observing}* the disbelievers as they are being punished in the Fire, as a requital for their having laughed at the believers in this world.

{Have the disbelievers [not] been rewarded [this Day] for what they used to do?} This is a question that serves to affirm. In other words, have the disbelievers been requited for how they used to treat the believers by mocking and belittling them, or not?

The answer is: Yes, they have indeed been requited in full, by the justice and wisdom of Allah.

{been rewarded} the word thuwwiba (translated here as "been rewarded") refers to what comes back to a person because of his actions (thawab); it may refer to both good and bad.

What we learn from the verses.

1. These people who mocked the believers have successors in our own time. There are those who regard good people as backward and righteous people as extreme and overly strict.

The heirs of the messengers, namely the scholars and the religiously committed, will suffer at the hands of the enemies of the messengers that which the messengers also suffered of name-calling and mockery. One example of this is when the innovators accuse the Salafis of anthropomorphism and likening Allah to His creation, and so on.

2. The judgement of Allah عَزَّوَجَلَّ is based on either justice or grace and mercy. With regard to those who believe, His judgement and requital are based on grace; with regard to the disbelievers, His judgement and requital are based on justice.

Activities

1. **These verses indicate that the requital matches the deed. Quote other verses which also prove that.**

.....

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2. **Allah describes those who mock the believers as *{the evildoers}*. Does this type of mocker exist in our own time? Give three examples of that.**

.....

.....

.....

3. *{Have the disbelievers [not] been rewarded [this Day] for what they used to do?}* **Answer this question.**

.....

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And Allah is the source of strength.

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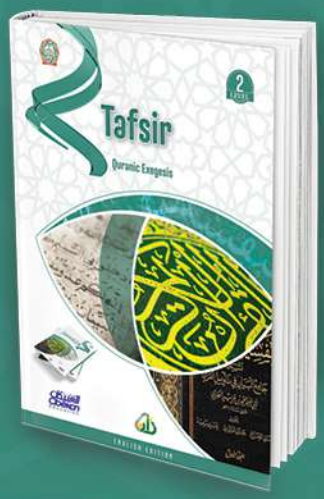
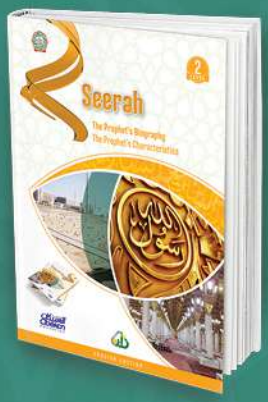
Tafsir (2) Quranic Exegesis

This book includes commentary on: Surat an-Naba, Surat an-Nazi'aat, Surat Abasa, Surat at-Takweer, Surat al-Infitar and Surat al-Mutaffifeen, mentioning the most important lessons we learn from the verses. Preparation of this book was based on the most prominent books of tafsir by both classical and modern scholars.





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